LIBRARY
of the
LUTHERAN THEOLOGICAL
SOUTHERN SEMINARY
Columbia, S. C.

All the Men of the Lutheran Church for the Whole Task of the Church

•

APRIL 1946

•

Volume XXVII
Number Four

Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America

The Cross Among the Lilies!

Without the sunless rest within the soil, there would be no flowers of spring. Without the sunless hill outside Jerusalem there would be no empty tomb. Without the cross of Good Friday, there would be no Easter victory.

LUTHERAN MEN . . . APRIL

Volume XXVI **Issue No. 4**

★ ★ ★

FEATURES

Editor's Personal Paragraphs ..... page 3

Guest Contributors ..... page 8

Report from Scandinavia—E. Hjalmar Bjornson
The Future Belongs to the Church College—Rev. Russel Auman
In the Center of Calvary is a "V"—Rev. R. R. Belter, D.D.
A Modern Martyr—Alfred Leikam

Letterally Yours ..... page 12

The Executive Secretary's Monthly Message..... page 14

Scouting ..... page 16

Church Adult Classes and Church Attendance..... page 17
By Rev. Earl S. Rudisill, Ph., D.D.

The Challenge to Be World Lutherans..... page 18
By Rev. Arthur H. Getz

The Church in Europe ..... page 20
By Dr. S. C. Michelfelder

Amos John Traver, Editor
954 Woodlawn Ave., Springfield, Ohio

●

Earle W. Bader, Executive Secretary
62 E. Garrison St., Bethlehem, Pennsylvania

●

Published monthly at Bethlehem, Pennsylvania by The Brotherhood of The United Lutheran Church in America

●

Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

●

Subscription . . . . . $1.25 per year

The cover picture of the cross in a field of Easter lilies was taken in 1939 when the editor and his best girl were vacationing in Bermuda. Easter lilies by the acre were an experience long to remember. Many are shipped for Easter use in the States, but more are used in perfume making, an important Bermuda industry. The cross and platform were built for an Easter sunrise service led by Homer Rodeheaver. Thousands attended. Vacation coming too late for Easter, a repeat service was given the following Sunday. The picture records that service.

The Editor's Personal Paragraphs

An Easter Wish

May the glad dawn
Of Eastern morn
Bring joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter night
On thine heart write,
O Christ, I live for Thee!
Author Unknown

●

"So they went and made the sepulchure sure, sealing the stone." This is the record of the last desperate effort of the enemies of Jesus to make an end to Him. Too often their plots against Him had been turned against them. Now they know He is dead and buried and they will have no nonsense about a resurrection. No one shall steal His body and pretend He was raised from the dead. The seal of Ceasar would settle that. But listen—"An angel of the Lord descended from heaven and came and rolled away the stone and sat upon it!" The devil's stone became an angel's throne. There is almost a divine humor in the picture of the angel sitting on that stone.

"Vain the stone, the watch, the seal,
Christ hath burst the gates of hell."

Now we know that men can bury Christ, but He will not stay buried. They can bury Christian truth for a time, but it will not stay buried. Sin and death can master the child of the Lord for a moment, but by the Easter gospel we know there is forgiveness and resurrection. "Vain the seal!"

●

I have never heard much of the resolutions of the apostles, but a great deal about their acts.—Horace Mann.

●

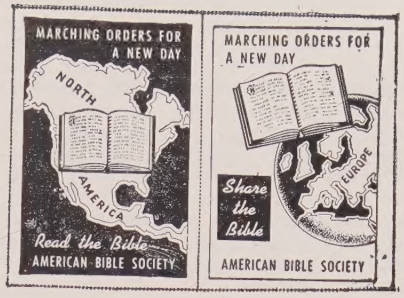
Compulsory arbitration is heresy to our industrial and labor leaders. It is said to be a form of economic slavery or a violation of the rights of private property. Well, then, why not a campaign to pledge all industrial and labor leaders and organizations to a pact for arbitration? The principle of arbitration is democratic. Of what are labor and industrial leaders afraid? If two sides to a conflict agree to select representatives, and those representatives select a third, could any other method better insure a just settlement? There is no more right to strike or lock out, than there is to make war. Both are forms of war, built on physical and political power. Certainly the rights of a baby to milk or of a worried mother to a phone, or a family to light and heat—these rights are as inherent as the right to strike. We are in a bad way in America and in the world because the spirit of cooperation, and a sense of the service values of daily work, have been lost and self-interest has become the dominant motive. In the long run self-interest defeats itself. No one ever wins a war, a strike or a lockout. Every good result obtained is in spite of the method and is offset by greater losses. Our columns are open to discussion. What is wrong with the proposition that the public should insist on arbitration of labor-management disputes?

●

A small boy said his sister was going to get married and is taking lessons in domestic silence.—Religious Telescope.

●

Lutheran Leaders of Youth gathered last January in Chicago to make history in Lutheran cooperation. All the Lutheran Synods, including Missouri, sent their representatives. This first free conference was mainly concerned with sharing information and literature and with becoming acquainted. The laymen have taken the lead in cultivating cooperation across synodical lines. Now the youth are at it. How in the world are we ever going to keep our general bodies in proud isolation? Secretary Joseph Frease and President Alvin Shaediger of our Luther League were present. Secretary Frease is on the continuing committee.



The American Bible Society has directed its program along three paths of service—translation, publication and distribution of the Word. Its 130 years of service have been an important factor in the spread of Christianity. Now it is entering a new field with the establishment of a department titled "Promotion of Bible Use." Dr. J. Chapman Bradley is executive secretary. The success of the Nationwide Bible Campaign in 1944 and the Worldwide Bible Reading Campaign in 1945 encouraged the Society to accept more responsibility in promoting the use of the Bible. This year from Thanksgiving to Christmas the Bible readings are upon the theme "The Word of Power for a Power Age." The key text is Zechariah 4:6, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Certainly all Lutherans will give support to this new program.

●

Once there was a Christian he had a pious look. His consecration was complete except his pocketbook. He'd put a nickel on the plate and then, with might and main, he'd sing: "When we asunder part it gives us inward pain."—Religious Telescope.

●

A recent meeting of several hundred pastors in New York City adopted a petition to President Truman and laid plans for a continuing committee to implement their program of idealism. The thought of shaping national policy on the simple principle of helpfulness is challenging. The resolutions signed by most of the Protestant pastors of the city read as follows:

We respectfully request the President of the United States to announce by radio address and such other means as he shall consider appropriate that it is the policy of this country to help lift the living conditions of the world. That our method shall be to make available to all disrupted and impoverished countries our scientific, industrial and agricultural knowledge and skill. We request the President to annunciate as the present policy of our country that America will, by every means at her command, help

all such nations to help themselves to increasingly higher standards.

That this policy may further be carried into effect, and that the ministers of New York City may give adequate cooperation to this practical world statesmanship, a committee shall be appointed, consisting of seven member. This committee shall be instructed to make contact with leaders of labor, industry, government, education and the church, to stimulate an aggressive, all-out national effort toward helping man-kind by practical means.

●

An old lady not as well educated as she was pious went one evening to a church sociable gathering. As she entered some one said: "Good-evening, auntie. I am very glad you came. We are going to have tableaux this evening."

"Yes, I know, I know," replied the old lady. "I smelt 'em when I first came in.—Baptist Observer.

●

Rev. Ivan M. Gould
has been elected to the executive secretaryship of the Pennsylvania Council of Churches and the Pennsylvania State Sabbath School Associations. The latter is one of our oldest and most effective state organizations for the promotion of Sunday School work. Many of our Lutheran pastors and laymen are on its roll of officers. Dr. Gould has been General Secretary of the Service Men's Christian League and led this organization to great achievements for Christ among the men and women of our armed forces. The Link, official monthly of the S. M. C. L. has been a real ministry in itself. Dr. Gould will be a wise and experienced executive and will bring evangelical fervor to his task.

●

I never understood the reason for a lorgnette, until somebody explained that it was a supercilious look you could hold in your hand.

—Uncle Levi Zink

●

The Good Fight
is the title of a 16 mm sound film produced by Caravel Films, Inc., for the National Lutheran Council. It makes a telling appeal for Lutheran World Action, running 40 minutes. Additional movies are available and also film strips. Don't miss these opportunities for visual aid in getting that $10,000,000.

●

If you are not kind you are the wrong kind.—The Watchword.

"Otherwise lost"
is a tragic column in our congregational reports. It lists those who have been members in good standing, but who have lost active membership status. Many have simply moved away from the home parish and have never affiliated with another church. Neglecting church attendance for a few Sundays easily leads into permanent neglect. To help stop this leak in membership rolls we now have a Membership Transfer and Contact Department. Referral cards are prepared for the use of pastors and when a family moves the information should be sent to this department at 231 Madison Ave., New York 16, N.Y. Dr. Greever is giving personal attention to the development of this new service. Its effectiveness will depend on the pastors. Every name will be referred to the nearest Lutheran pastor and a check will be made on his efforts to win the family.

●

Easter Sacraments

There is a Soul Gethsemane
Where I must kneel,
A prayer which I must pray
Till I feel
That, though the anguish redden on my brow,
And Calvary's begun,
From Him I'll take the Sacrament of love—
"Thy will, not mine, be done."

There is a Resurrection Life
That I must share,
A tomb that I must leave;
And though I bear
The wounds which I have won upon my cross,
Transfigured, they will shine—
A Sacramental pledge of Love with Faith,
To make His rising mine.

Henry Park Schauffler
In Pulpit Digest

●

"Guideposts"
is the title of a series of small four-page tracts to be used as gifts to friends or enclosures in letters. Dr. Norman Vincent Peale is the editor and the writers are men and women of standing in all fields of endeavor. A business executive friend called attention to them. They are very personal messages and recall to a vital faith. Their popularity is a sign of the almost universal acknowledgement by thoughtful people today, that the greatest need in the world is spiritual. $1 to Guideposts Associates Inc., Quaker Hill, Pawling, N. Y. will bring 48 letters in twelve mailings.

Young Oswald was surely an officious young man as every one in the firm's employ agreed. He always was horning in where he was not wanted, and too, he had a highly exalted opinion of himself.

There were two partners in the firm and one of them happened to die. The young man approached the surviving partner with whom he was not exactly a favorite:

Young Oswald—I'm so sorry, sir, to hear of Mr. John's demise, and I have come to ask if you would like to have me take his place?

Partner—Yes, I would very much, if you can arrange it with the undertaker.

Contributed by Dr. W. M. Hackenberg

●

President Walter C. Langsam
in his inauguration address at Wagner College said some very pertinent things about the small Christian college. Under leadership of educators sharing his ideals our colleges will not be less concerned with high scholarship standards, but they will insist on "an atmosphere favorable to the growth of faith." Said Dr. Langsam:

"Faith is a knowledge of the benevolence of God toward us." Faith therefore is a bulwark which, as many a youth today can testify, remains when all other support has been swept away. How terrible the results, how rapid the moral decline, in these areas where faith was officially derided, where belief was mocked, where material considerations became the chief criteria of worth, where the lie was raised to the dignity of a principle of state-craft! The very evident revival of interest in religion on our campuses is testimony sufficient to the yearning for spiritual anchorage among the youth of today. The man of faith, when he comes to a dangerous crossing, stops, looks, and listens. The man who has no God will try to rush across in high gear. It is more of the former whom this troubled world now needs.

Faith, of course, cannot be taught in colege, or any place else. It is, as the hard-headed Thomas Hobbes wrote: "A gift of God which man can neither give nor take away." But faith can and must be nourished in an atmosphere of faith, of reverence, of Christian living. A prime function of our colleges, therefore, is to relate religion to the campus experience in such a way as to provide an atmosphere favorable to the growth of faith.

●

Golfer: Notice any improvement since last year?

Caddy: Had your clubs shined, haven't you, sir?

—Classmate

The Lutheran World Convention

Relief Committee has adopted a four-point program. The four points come out of the experience so far of Dr. S. C. Michelfelder, executive secretary, and were based on his recommendation. Contact men in each country will supervise the securing of information and act as agents in the distribution of relief. These are the four points:

1. To gain the confidence of all cooperating Lutheran bodies, whether in "giving" or in "receiving" churches.

2. To avoid all political involvements.

3. To cultivate good public relations with the press, the radio, and with other church bodies.

4. To keep the work of the Relief Committee coordinated with the Department of Reconstruction and Inter-Church Aid of the World Council of Churches.

●

The average woman has a vocabulary of only 1,800 words." It is a small stock, but think of the turnover.—Canadian Churchman.

●

Interest rates

have been forced downward by government policy for some years. The problem of the person or institution depending on income from investments is acute. The effect on thrift is most discouraging. Life insurance, for instance, is seriously affected. People are tempted to spend to satisfy present desires when they know that a dollar saved will return them only 2 cents in a year. Raymond Moley offers the following argument for the issuing of long-term bonds on higher interest rates.

1. A rate of 2 per cent is not a sufficient inducement to save, and at a time when commodities are scarce, money ought to go into the means of production.

2. Low interest rates are inflationary. When the prospect is for lower and lower return on savings, people spend them.

3. The prospects for family security grow more and more dim. With an interest rate of 5 per cent, a retired person might have lived on capital of, say, $30,000. Now such a person needs twice as much capital. And meanwhile, higher prices and taxes make it well nigh impossible to save any such amount.

4. Life insurance is partciularly affected by low interest rates. Lewis W. Douglas, president of the Mutual Life Insurance Company and former Director of the Budget, pointed this out recently before a Senate committee.

Away With Fear

By Rev. Philip M. Luther

"Fear not," said He, to little flock,
"Though all the world assail;
Through, many a shock like granite rock
Truth stands, she cannot fail."

Though men may jeer, we need not fear
The taunts of those who'd harm
The cause of Truth will win, with youth,
There need be no alarm.

Tomorrow with its hope, its plan
Is waiting for a stronger man;
Strong in the strength that God imparts
To those of waiting, willing hearts.

O, Father grant those things we ask,
That we may end whatever task
Assigned to us, by Christ Thy Son;
Until we have the guerdon won.

For with His presence ever near,
We can well say—"Away with fear;
Be of good cheer, the deed at length
Will triumph in tomorrow's strength."

●

Wherever the cross is rediscovreed there is a new burst of spiritual power.—E. Stanley Jones.

Judge Moylan

presides over the Juvenile Courts of Baltimore. He is a faithful Christian and particularly interested in the Sunday School. Charging irreligion in the home as the cause of failure in most cases of juvenile delinquency he cites two cases that recently came before him:

A 12-year old boy appeared and Judge Moylan asked the boy whose birthday was celebrated on Christmas.

"Lincoln's," the boy said hesitantly.

"I've taught him better than that," the judge said the mother told him. "It's George Washington's birthday, of course."

The second case:

A 13-year old boy told Judge Moylan he attended the Baptist-Lutheran church."

"That's right," his mother was quoted by the judge as saying "that's a Methodist church."

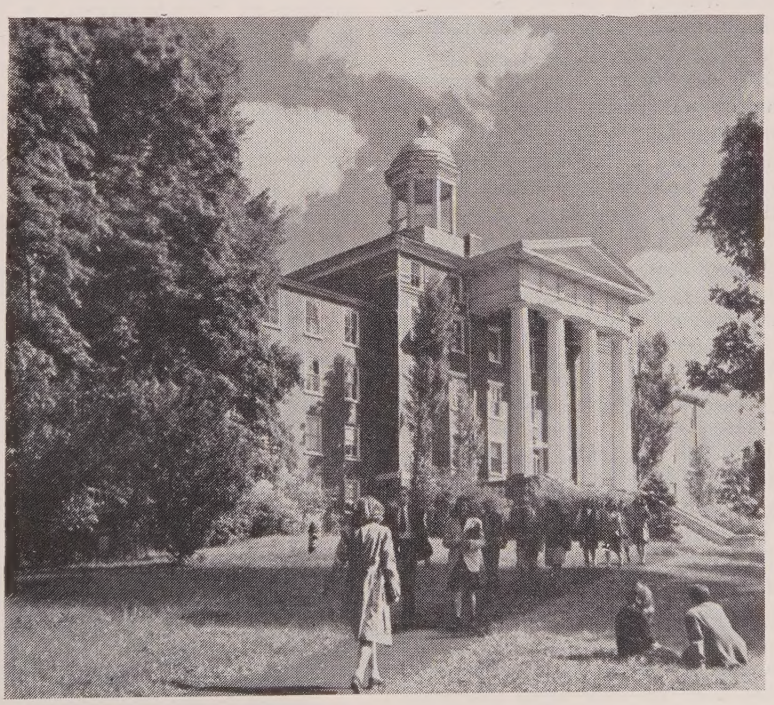
"I guess pretty soon we'll be hearing about the Catholic-Protestant churches," the judge remarked amazedly.

"That's it, judge," the boy's father, also present in court, said, "the one you just said. That's the one the boy attends."

●

She—Oh, Henry, I've got a bug down my back!

He—Aw, cut it out. Those jokes were alright before we were married.
Contributed by Dr. W. M. Hackenberg



Old Myers Hall

This is the oldest building on the Wittenberg College campus, completely modernized a few years ago. The first floor is being extensively altered to house a new student center with study rooms for men and women, social hall, snack bar and juke box. Supervision will be under the student council. The upper floors will continue as men's dorm. The Board of Education gives active support to all our church colleges.

Oh Master!

By Rev. Irwin W. Gernert, D.D.

Tune Saxby L. M. C. S. B. No. 55

Oh Master teach me how to pray,
In lonely hours, at break of day,
When nights are long, the days so hard
Oh Master teach me how to pray.

Oh Master teach me how to preach,
Thy matchless name, Thy Way make plain,
Help me to reach the lost, un-saved,
Oh Master teach me how to preach.

Oh Master help me live each day,
That men may see in me Thy love,
So that they may be drawn to Thee,
Oh Master help me live each day.

●

Another Heroic Pastor

Dr. Ralph H. Long brought this story back with him from his European visit. It has been circulated by the N. L. C. News Bureau.

His name hasn't been as widely published as those of Bishop Theophilus Wurm or Dr. Martin Niemoeller, but Dr. Otto Fricke, pastor of Trinity Evangelical Church in Frankfort on Main, has emerged from World War II as one of the leading personalities of the Evangelical Church in Germany.

Only 44, Dr. Fricke underwent the trials of persecution, jail, concentration camp and war, but remained through it all a staunch defender of his faith and an implacable foe of Hitler and National Socialism. Today he is a principal figure in an interfaith goodwill movement in Frankfort, in which Protestants, Roman Catholics and Jews are cooperating. He explains that one of their chief aims is to help "make up" for the persecution suffered by the Jews in Germany.

Dr. Ralph H. Long, executive director of the National Lutheran Council, who visited the German pastor on his recent trip to Europe, says of Dr. Fricke:

"He is one of God's great heroes who demonstrated the ruggedness of his faith in resisting the Nazis, for which he suffered imprisonment and persecution. He now faces the enormous task of rebuilding the Christian life in his city and homeland with the same determination. His genuine faith and sterling quality are revealed in his statement to me concerning the guilt of Germany.

"Dr. Fricke said, 'We are all guilty before God and the world, but we have humbled ourselves and pray for mercy.'

"The spirit of this faithful Christian pastor," Dr. Long added, "is reflected in his family as well. He was in prison during the bombing of Frankfort, but his wife and two children prayed unceasingly for him. The daughter, twelve years old, even prayed for the safety of Allied bombers overhead, being reconciled to the destruction of the city if thereby they might get rid of Hitler. As she prayed in the air raid shelter, her mother would say, 'Pray louder.' Truly this is a remarkable Christian family."

Pastor of Driefaltigkeitskirche (Trinity Church) since 1927, Dr. Fricke was also pastor to students at the University of Frankfort. Although at first mistaken about the real aims of Nazism, he soon became one of the outstanding leaders of confessional Christianity in the "Church of Nassau-Hesse." In outspoken, courageous sermons, he testified against the Nazi ideology and won many supporters in both his church and the university.

When the Nazis tried to oust Dr. Fricke from his pastorate, the entire congregation rallied to his support. In a meeting to which the Nazi-appointed bishop had invited the trustees of "Driefaltigkeit," a tailor got up and challenged the apostate bishop by telling him that he was Pilate condemning the cause of Jesus Christ by taking their pastor away.

Unable to make any headway in this direction, the bishop resorted to force. On the following Sunday morning, Dr. Fricke's congregation found the church building locked, with heavy chains barring the entrance. When a prayer meeting was begun outside the church, police broke it up. Then Dr. Fricke took his flock to a small carpenter shop and talked to them about "the Church of Christ which when hidden away begets new faith."

As word of Dr. Fricke's militant stand against the Nazis spread, he was called by the confessional synod as a member of the Provisional Church Government of Nassau-Hesse. Charged with organizing "underground seminaries" to train young men for the ministry, he traveled throughout the country to contact possible students. It was a dangerous undertaking as the Gestapo was determined to crush any attempts of the Church to organize its own institutions.

In 1937, Dr. Fricke went to Berlin as a member of the Provisional Church Government of the German Evangelical Church. There he occupied a position of great influence and was one of the leaders in formulating the Church's policy in regard to the state. Early in 1938, together with Pastors Amussen and Forck, he drafted a memorable document which called upon all the congregations to repent because of the many injustices perpetrated by the government of the Third Reich. The protest was direct-

Left to right: Mr. Bader, Mr. Clarence F. Stoudt, Treasurer of the Daniel Boone Council and Mr. Fred A. Howard, Chairman of the Camping and Activities Committee.

ed against the concentration camps, the persecution of the Jews, the stifling of public worship, and the invasion of Austria.

Dr. Fricke was immediately expelled from Berlin, and in the summer of 1938 he was arrested and kept in jail for more than six months. "During this time," he told a fellow pastor, "I was examined thrice if I should not be sent to a concentration camp. I would never change my position. By the grace of God I got out of jail again."

When Dr. Fricke was finally released his spirit had not been broken but physically the strain was evident. For another half year he was unable to attend his manifold duties, but friends and colleagues gathered at his home to help him with his labors and to learn his viewpoints on questions of the day.

During the war, he was kept under strict surveillance by the Gestapo. Heinrich Himmler himself had described Dr. Fricke as "an enemy of the people," and he was given little chance to testify publicly. When Dr. S. C. Michelfelder, European commissioner of the American Section of the Lutheran World Convention, found him after the war he was still ministering to workers and students in Frankfort but his church had been destroyed by incendiary bombs.

●

Religion on Okinawa

Chaplain W.E. Nye, USNR, reports briefly on religion on Okinawa. Conflicting reports by American observers were clarified by information supplied by Dr. Toyama, a native clergyman whose knowledge of the condition of Christianity on the island before the war is doubtless accurate. Before entering the Navy Chaplaincy in 1943, *Chaplain Nye was pastor of St. John's Lutheran Church, Shenandoah, Pennsylvania. His wife, Mrs. Mary B. Nye, lives on River Road, Wilmington, Delaware.*

"The dominant allegiance of the population's worship is directed to Buddha. Here, as on the mainland of Japan, this religion is as influential in the life of the individual as Christianity is in America.

"Buddhism is as natural to the Okinawan as Christianity is to the American, for the civilization here retains the religion of the 'homeland.' There is still a sizeable group of Confusianists, dating from the period when, in the fifteenth and sixteenth centuries, the population was dominated by China. However, in 1609 Japan made Okinawa a 'protectorate' and in 1871 incorporated the Ryukyu Islands as an integral part of their own state. The religion, consequently, has been Buddhist for the past three hundred fifty years.

"Missionary activity began as early as 1844, when a French priest began his labors in the capital city of Naha. However, neither he, nor his early successors, a British clergyman and doctor, now his later successors met with co-operation, for the Gospel message was not welcome news to the Japanese. Still, the Word of God did not return unto Him void, and today there is a group of devoted disciples living to the glory of their crucified and resurrected Lord.

"Before the war, there were six congregations in Naha and one in Shuri. For those not familiar with the situation, it means that all facilities for public worship were centered in an area where there was one quarter of the population—or no church even available to seventy-five per cent of the population! Five of these buildings were demolished and the remaining two damaged beyond use during the military campaign—or no Christian Church building at the present time for the entire population of Okinawa!

"Dr. Toyama was one of seven native Christian clergymen on Okinawa, offering a spiritual ministry to twelve hundred members of the Communion of Saints. This represents less than three person in a thousand who claim adherence to Christianity, as compared with fifty per cent of our own population who profess Church membership.

"The denominations which were represented are Methodist, Baptist, Holiness, Roman Catholic, and 'Japanese Christian.' By the latter term is meant that the congregation was self-supporting, whereas the other congregations received some financial support from another source.

"Very recently, a Navy chaplain was assigned to supervise Christian work among the natives, but the program has not been in effect long enough to see its result. Ever since D-day the chaplains have been anxious to take the message of salvation to those who sit in darkness.

"I have had the opportunity to talk with some of the natives, not as a missionary but as an inquirer, and there is a rich harvest for the Kingdom of God if the Church will send its ambassadors with the priceless message of God's free gift in our Saviour. Just as America used its troops to get the population out from under the yoke of Japanese domination, so the Holy Spirit would also use His servants to free men from slavery to false gods."

●

Minister—"Sir, you and your newspaper are grossly incompetent or worse!"

Editor—"Gracious, what have we done now?"

Minister—"In your report of my last Sunday's service the word 'reverend' occurs 14 *times, and every time you spelled it 'neverend'!"*

●

Nebraska News

At the last meeting of the Executive Committee the following resolution was adopted: "To hold district rally meetings throughout the state, to which men of each congregation in the district, including men of the Midwest Synod, should be invited." These rallies will be held on a Sunday afternoon, beginning early in the spring. The members of the Executive Committee in each district are assigned to help and promote the rallies. It is our hope and prayer that pastors, officers and members of the Brotherhood, and other men of the church will cooperate heartily in this important undertaking. The slogans of these rallies will be: "The Men of the Church for Christ."

Plans are being formulated for the Brotherhood to be held in South Sioux City in conjunction with the Synodical convention April 29-May 1, Suggestions for the improvement of the Brotherhood are always welcome.

At the convention of the American Federation of Lutheran Brotherhoods, the Executive Committees of Augustana, Norwegian, and the United Lutheran Church met in separate sessions first and then together. Greater unity among the men of the Lutheran Churches is being carefully planned. Your writer and Rev. Arthur Getz were appointed as a committee to meet with a like committee from the other Lutheran groups to select topics and writers for the year 1947. More men of our Church should be studying these subjects. It will help us to understand one another better and this will develop greater unity among us Lutherans. The comments made about our official paper, LUTHERAN MEN are gratifying. Men from other Lutheran groups cannot understand why we have such a small subscription list. May I urge you to read LUTHERAN MEN. Keep informed. Help unify the Lutherans of America.

Wm. F. Kedde, President.

This man Kedde gets around. No wonder Nebraska Brotherhood is prospering. *Ed*

Guest Contributions

Presidential Message . . .

Dear Brethren:

I have requested more space this month because of the importance of my message.

I am completing the last year of my last term as President of the Brotherhood and ten years on the Executive Committee. These years have been happy ones because of the opportunity afforded me to serve you and the Church. I have witnessed a steady growth in numbers and interest in the work of organizing and training the manpower of the church and maintaining an organization which serves the Church.

There has always been a struggle to adequately finance the organization. This should not be. A laborer is worthy of his hire. If the Brotherhood is of any value at all it is worthy of the support of the men of the Church. It is not an organization of individuals, but of Congregational, Conference, District and Synodical Brotherhoods, and it should be supported by such organizations.

The dues paid in by those organizations are not adequate to maintain the organization and as a result your officers are forced to annually appeal to individuals for contributions, devise message stamps, and anniversary offerings. All of those efforts cost time, labor and money which could be used to better advantage.

I intend to propose to our next Convention in October that the dues paid by the Congregational Brotherhoods be on a basis of $1.00 per year for each active member in the Congregational Brotherhood, and that we set aside one day in the year—Brotherhood Sunday — which is the Third Sunday in October, as a Brotherhood Roll Call, and that all other appeals for financial support be discontinued.

If this meets with your approval write me.

Faithfully yours,

L. F. Speckman

Report from Scandinavia

By E. Hjalmar Bjornson

Mr. Bjornson is an active member of the Brotherhood of Lake of Isles Lutheran Church, Minneapolis, Minnesota. He was sent on a five months tour of the Scandinavian countries by the Minneapolis Morning Tribune. This story was prepared for Minnesota Brotherhood News. It is too interesting to keep from our Lutheran men outside Minnesota.

In five years I have seen war come to Scandinavia and have seen war end in Scandinavia. Before Pearl Harbor the first American expeditionary was sent to Iceland. In the fall of 1941 I went to Iceland for War Food and Lend Lease. Last summer, following the liberation of Europe, I went to Norway for the Mpls. Morning Tribune. For nearly five months I travelled more than 5,000 miles in Norway, Sweden, Denmark and Finland.

Restoration of Norway, Denmark and Finland, all hard hit by war, is proceeding more rapidly than we might have expected. Shortages of coal, raw materials and consumer goods are a serious handicap. Food is still rationed in all these countries, and heated houses are a luxury. But the courage and fortitude of these people, tried in war; is now building anew. It was these qualities that survived a war against people and their standard of life. In war Norway and Denmark developed strong resistance movements to Nazi domination. These homefront armies safeguarded cultural, spiritual and democratic values and institutions. This was as important to the future as their part in the defeat of Germany.

Bishop Berggrav, head of the Norwegian church, told me while we sat in his study in Oslo that it was the rights and the eternal truths and principles the church stood for that helped unite this resistance movement in Norway. Laymen in the Norwegian church gave strong support to the church when more than 100 leaders of the clergy in Norway were forced to join 40,000 of their fellow countrymen in concentration camps.

In Finland one clergyman told me "in war our people have learned to pray". They have not forgotten these lessons in peace. There has been an awakening in all of these countries of a stronger social consciousness. In Sweden there is everywhere apparent a strong social consciousness. Gifts of food and material are shared by the more fortunate Swedes with their sister nations. Poland, Finland, central Europe, Norway and Denmark are being helped by Sweden, who today spends more than 2% of its national income for international relief.

A middle aged fisherman, with whom I visited in the harbor of Tromso, expressed a thought frequently heard. He said all nations must get along better if we are to have peace. This fisherman felt that "even we must not try to depress Germany if we are to get along in the future".

Norwegians do not have the same apprehension about Russia that is common in Sweden and Denmark. The reason—nearly 85,000 Russians sent to Norway by Germany during war as prisoner and forced laborers impressed the Norwegian people with the fact they were just like other people. Russian courage and strength under torture and suffering imposed by Germans and the Russian's friendliness won their hearts.

Visiting far northern Norway I saw the wanton destruction imposed there by the Germany scorched earth policy. Over three fourths of all home in this area were destroyed and some 25 churches were leveled in Finnmark. Over 60,000 people were evacuated. These people were returning at the rate of more than 200 a day in August when I was there. They knew they were returning to nothing but the land that had been home to them. They knew they had almost nothing to work with yet they were anxious to get back. On their backs were clothes given them by relief agencies, clothes that have been raised in drives all over America. To them even rugged devastated Finnmark meant freedom and indepedence. The food situation is improved, but it is little better than the minimum level of subsistence. Their first need is shoes, kitchen utensils, baby clothing, winter clothing and hand tools. The spirit to rebuild is there even if it takes a generation."

The Future Belongs To the Church College

By Rev. Russel Auman

Pastor Auman has recently gone to St. Peter's Lutheran Church, New York City. There in difficult Manhattan, he is leading this historic old Church in a vital program to save New York for Christ. While many of our churches are retreating from Manhattan he is showing how Lutheranism can meet its challenge.

The difference between the church college and the secular institution is real. Let the Church admit with shame that in most material aspects the secular college has the advantage. Let it be admitted, too, that the state supported school has the wider publicity. But in the characteristics which really make a college great, the church institution leads them all. The proof of greatness in each case is its product in character and successful living. Lacking in equipment though the average church college may be, the quality of its product all through the years has either equalled or surpassed that of the secular institution.

We have passed through an era in which the state university with its huge endowment, elaborate equipment, and materialistic philosophy of life has dominated the economic, political, and social order. Despite the persisten t testimony of the church college the philosophy of materialism won the day. Our modern order, thoroughly secularized, is now committing suicide,—the inevitable fate of any order which has vast means with which to live but no great ends for which to live.

The more honest and frank educational leaders now are in the confessional. More and more they realize that our world failure is equally a spiritual failure. The philosophy of secularism has produced finely built human machines capable of great achievements but without any great controlling force. "We must at long last," they are saying, "put religion into education if we are adequately to train the leaders of tomorrow." The future lies in the area of Christian philosophy which puts God in the center of life.

This is precisely what the church college has always said, though in the past few decades its voice has sounded like one crying in the wilderness. Because it has always believed that no man is truly educated who has neglected the development of the spiritual side of his life, the church college by tradition, by experience, by practice, and by faith has eminently fitted itelf to educate men and women for leadership. Yesterday, the church college, in an era of materialism, found itself yearning for the fleshpots of the great universities. Today, in an era of resurgence of the life of the spirit, secular institutions are yearning for the fountains of life long flowing in church schools.

The future belongs to the church college.

The church college is in the best position to develop the builders of that future:

Because of the nature of its faculty. The church college places Christian character on a par with professional ability in choosing its teaching staff. The philosophy of materialism seldom raises its head on the campus. Professors who are disciples of Christian philosophy prefer teaching where the atmosphere is conducive to fruitfulness.

Because of its limited enrollment. Someone has said, "Religion is more caught than taught." This is equally true of the other qualities which go to produce an educated individual. The more intimate contact between Christian professors and students, and among the students themselves, offers the best setting for a program which truly educates and which is genuinely Christian.

Because the campus atmosphere is more wholesome. The church college gears its whole program to develop students primarily in the art of knowing how to live and only secondarily in the art of how to make a living. There is every attempt to live Christian philosophy in the various campus activities and relationships.

Because education is centered on the student. The student is given peronal attention. He is directed into the field for which his capabilities best fit him. He is encouraged to develop as a normal aspiring Christian individual.

Because the best traditions of Home and Church are conserved and developed. No other educational institution specializes on the qualities of personality which have made for our Nation's greatness.

There seems to be no alternative for serious minded churchmen and Christians. If we are interested in maintaining and propagating the Christian philosophy of life, if we are interested in the fullest development of youth, if we are concerned about preparing leaders who will build the better world of tomorrow, we shall have two things to do: give our church colleges enthusiastic financial support; give our church colleges our aspiring sons and daughters.

●

In the Center of Calvary Is a "V"

By Rev. R. R. Belter, D.D.

This splendid editorial appeared in Bethany Chimes, the live little news sheet of Bethany Lutheran Church, Burlington, Iowa. Dr. Belter is the much-beloved pastor.

During the war, when lengthening shadows were cast over conquered countries, the people greeted each other silently by raising their hand and shaping a "V" with their fingers. They printed the letter on walls. It was their way of cheering each other and of letting the enemy (an unwanted master) know that their spirit had not been broken. And victory did come to these people. The price was high in men, money and material. Some have set the figure at 15 million men, $250 billions in money, and the price in material, wreckage of homes and property, will never be computed. It all seems like a bad dream, and we are happy that we are able to walk down Construction Avenue again. Potsdam, London, and Moscow conferences have set goals,

Left to right: Rev. A. E. Iverson, Chairman—Lutheran Committee on Scouting; Harold D Foster, Chairman—U.L.C.A. Brotherhood Boy Scout Committee; Judge Lawrence F. Speckman, President—U.L.C.A. Brotherhood; Martin A. McGrory—Member of Executive Committee—U.L.C.A. Brotherhood; Robert H. Heistand—Scout Executive—Baltimore Area Council—BSA; William N D. Fischer—Director—Boy Scout Committee—Maryland Synod.

and we stand to one side to await the results. We pray as we wait, asking Heaven to bless, and if necessary, to overrule men to make the adjustments which will place MEN AND WOMEN AND CHILDREN above politics, above economics and expediency. Humans must be placed FIRST ON THE LIST, even as Heaven intended that they should be. So then, may we think along the lines of Grace N. Crowell's directive in the poem:

How Can I?

"I have a clean white bed on which to sleep,
I have a table set with gracious things.
How can I pray the Lord 'my soul to keep';
How can my heart rise upon joyous wings,
While there are those about me in the night
Who toss no filthy rags and cannot rest,
Who have no food, no raiment, and no light?
How can I sleep unless I do my best
To ease and comfort them, and how can I
Be deemed a follower of the Christ until
I heed humanity's heart broken cry,
And move to feed the hungry, heal the ill,
God help me keep remembering — help me see
How grave is my responsibility."

Sometimes the "Victory" at the peace table is harder to win than on the battlefield. However, the "V" in the center of Calvary will always mean "peace with God," and it will always signify "Salvation" to the soul which accepts. It is a permanent victory because it is "Victory through Jesus Christ our Lord," as Paul puts it. On the Cross of Calvary you will see the Christ Who came to die so that we might be bothered sufficiently to tell that in Him is everlasting life after we have accepted. Just to look at that cross with its Victim does something to you. For one thing it urges you to get away from your sinful self. You see in what is happening to Him that which you know should have happened to you. You shrink from the thought, and then you approach Him to thank Him for enduring shame and reproach so that your name might be written in the book of life. And that is the reason why Lent is such a wonderful season. It is a time of inventory and resolution, a period of humiliation and prayer. Also, it is a time to think about those who should know Him and do not. It is a time when we ask God to make us restless, anxious for others to know Him as we know Him.

Years ago, when Lord Nelson wanted to tell his countrymen about an engagement that he had won, he said that "the word victory is not large enough." And so, when we try to tell you of the "V" in Calvary, we feel so inadequate to the task. Let us remember that all that God wanted us to have, and all that Heaven planned should be ours, is contained therein. Knowing that you know what should be known.

●

A Modern Martyr

The following is a report of Alfred Leikam of Waiblingen, Germany, concerning the martyrdom of the German pastor, Paul Schneider of Dickenschied. Pastor Schneider died in the concentration camp of Buchenwald near Weimar. He was murdered by the Nazis because of his courageous stand for Christ.

On November 5, 1938, I arrived in the concentration camp of Buchenwald. By that time Paul Schneider was kept in solitary confinement. His cell was a small room at the entrance of the camp where he was subjected to the most sadistic treatment by the S. S. guards and the criminal elements among his fellow prisoners. As I was unable to contact him directly, my information is based upon the testimony of other prisoners.

Paul Schneider came to Buchenwald early in 1938. At first he was attached, like other newcomers, to a detail working outside the camp, in stone-quarries, digging ditches, etc. These work-details left the camp in the early morning and returned late at night.

Schneider never tried to hide the fact that he was a pastor. With Christian admonition and prayer he tried to win his fellow-prisoners for Christ. At first this missionary work was not blessed by any outward success. Many of his fellow-prisoners were Communists and Jews, some were tramps and professional criminals, and the Gospel of Christ was strange to them.

It was customary to force the prisoners to take off their caps when passing the Nazi S. S. flag at the entrance of the camp. Pastor Schneider refused to salute the banner because he considered it idolatrous. Called before his captors, he openly explained his position. After receiving 25 stripes upon his back he was placed in solitary confinment in a darkened cell. There he remained until his death and there he confessed before the S. S. and without fear his Christian faith. Calling the devil by his name and frankly accusing the Nazis as murderers he called them to repentence and faith in Christ. Because of his Christian courage Pastor Schneider was subjected to severe beatings and other fiendish tortures. His hands were tied behind his back and he was hanged from a wall so that his feet would not touch the floor. Food was withheld from him for long periods at a time and he was kept day and night in a darkened cell with no opportunity to sleep.

But Pastor Schneider never tired of shouting encouraging words of Scripture to the other prisoners. He had this opportunity especially in the morning and evening at inspection time when all inmates of the camp had to stand at attention in front of their cells.

One morning in January, 1939, when two prisoners after an unsuccessful flight had been murdered by the S. S., Pastor Schneider called to the assembled prisoners at morning inspection: "Testify in the name of Jesus Christ that these prisoners have been murdered . . . ' No further word was heard, Pastor Schneider was beaten into silence. His worst trial occurred in the early summer of 1939. For weeks they kept his arms tightly chained together so that he was forced to remain constantly in a crouched position.

Death came in July, 1939. Because of the gradual weakening of his heart he received strophantin injections. One morning he collapsed as a result of such an injection. The doctor claimed as cause of death "Overdose of Strophantin". But the real cause of the death of Pastor Paul Schneider was the 1½ years of continuous torture. He died the death of a martyr.

His wife was permitted to claim his body. When her visit was announced, Pastor Schneider's body was hastily removed from a "regular" mountain of corpses, where he had first been taken. His face was artificially made up and some flowers were placed around him. The commander of the camp, S. S. leader Rodel told her: "This was my best prisoner." Whether Rodel meant it or not, Pastor Schneider was the best. His fellow-prisoners never forgot him, for he had proved to them; "Our faith is the victory that overcometh the world."

N. L. C. N. B.

And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers — —

I Corinthians 12:27

Lutheran Men Know The Colleges of Your Church

Carthage College — Carthage, Ill.
Gettysburg College — Gettysburg, Pa.
Hartwick College — Oneonta, N. Y.
Lenoir Rhyne College — Hickory, N. C.
Marion College (Jr.) — Marion, Va.
Midland College — Fremont, Neb.
Muhlenberg College — Allentown, Pa.
Newberry College — Newberry, S. C.
Roanoke College — Salem, Va.
Susquehanna University — Selinsgrove, Pa.
Thiel College — Greenville, Pa.
Wagner College — Staten Island, N. Y.
Waterloo College — Waterloo, Ont., Can.
Wittenberg College — Springfield, Ohio

LET YOUR LUTHERAN COLLEGES KNOW YOUR SONS AND DAUGHTERS AS ASPIRING STUDENTS

President H. T. Lehmann and Dr. C. P. Harry with students at Waterloo College planning the First Lutheran Student Association at Waterloo College.

This page is presented by the courtesy of
The Board of Education of The United Lutheran Church in America
744 Jackson Place, N.W., Washington 6, D.C.

Letterally Yours

Bible Lexicography

By Pastor Roger G. Imhoff

PRIDE...

shall bring us low,
bringeth shame,
bringeth contention,
its house will be destroyed,
goeth before destruction,
is like clouds and wind, without rain,
is not washed from filthiness,
is sin.

●

Our Chaplains Are Our Brothers

Dear Editor,—

Now that I am out of the Chaplaincy and back in the Pastorate, it is time that I write you a word of thanks for LUTHERAN MEN which I received all the years of my service with the army. It was a valuable part of my reading matter and I appreciate more than I can say such kindly and effective help in my work. I will remember with pleasure and satisfaction what my Church did during the years of the recent war.

I am inclosing check for $1.25. Please put me on your mailing list for the new year.

I am inclosing also a clipping from the Brotherhood section The Lutheran Companion. It expresses a feeling all of us must be concerned about. It grieves me to know of the difficulty many chaplains are having in finding a place in the church. These men not only deserve "a break" but they have something refreshing and wonderful to offer the church if they are given an opportunity. I know you are familiar with this article. However, I sent it by way of endorsement.

Thanking you and LUTHERAN MEN again, I am,

Cordially yours,
J. E. Stockman

How happy your words of appreciation make us, Pastor Stockman. We have tried to publish a magazine that would give a breath of home church atmosphere for the men in service, as well as to serve the men of our locals. Thank you for your letter and the check. It does not make us happy to know that many chaplains are still at the old army and navy game of "standing in line" awaiting a call. The clipping from Lutheran Companion follows. All we can say is that the problem was thought over and prayed over and our executive board felt it had found the solution. Returned chaplains are on our hearts. There are three taking graduate work in Hamma and we see them every day. Their patient good-sportsmanship is an inspiration. We welcome any letters like this to keep the problem before our church. Our chaplains served us, were our representatives in the services. Their experience makes them most valuable additions to our clerical forces. —*Ed*

Discharged Chaplains Deserve Better Calls

The problem of providing church calls for chaplains who are returning to civilian life faces the Augustana Synod and Brotherhood men can be of help. A chaplain, once out of the service, cannot afford to be idle waiting a call very long before his meager resources begin to melt away. There is also the problem of finding for these chaplains a congregation at least equal to the one he left. They should not be shunted away to some outof-the-way field. As men of the church, let us do our part.

Writing for Program Helps last year, Chaplain Ernest Lack, who now has accepted a call to First Church at Des Moines, Ia., wrote about the problem which he saw confronting us and the chaplains thus:

"When these 'Soldiers of God' are released from active duty they will, for the most part, be on their own. There will be no long line of pulpit committees waiting for a chance to solicit their services. Their former pulpits will have been filled mostly by younger men who have taken their places. The promises by church executives—'We will take care of you'—will not be so easy to fulfill . . . There are no calls to congregations, or opportunities for service, in nicely turned phrases of adulation. While it is true that chaplains have grown older in the service, they have also gained wisdom and richness of experience. The Church has need of their services, not as 'spare tires' but rather as capable and qualified men of God, ready, willing and able to meet the full responibility of the parish ministry."

Chaplain Lack then pointed out that while some chaplains wait for the church to make up its mind to extend a call, their "meager savings melt away, insurance policies collapse and the wife is forced to hunt a job." He asked pertinently "Are church leaders going to stand by and see these returning chaplains forced to 'buck the extra board' to win back their senority in the Church?"

BETHLEHEM BROTHERHOOD LEADERS

Gathered to share in the celebration of the 27th anniversary of Grace Lutheran Brotherhood.

Armstrong Kuder, Henry Lynn, Francis Knouss, Rev. J. Howard Worth, D.D., Rev. J. Daniel D. Kistler, Coopersburg Parish, Earle W. Bader, Allen R. Shimer, Merritt R. Mills.

Banquet Marks Brotherhood's 27th Anniversary

The Rev. Daniel D. Kistler of Coopersburg, Pa. was guest speaker recently at the Father and Son banquet sponsored by the Brotherhood of the Grace Lutheran Church in honor of the 27th anniversary.

Rev. Kistler's topic was "Bringing Up Father and Son", in which he stated that the important thing was not only father bringing up a son, but that a son bringing up a father was equally a problem of grave import, after which he stated "boys should constitute fathers."

He later read a letter from a family in Holland thanking him for the packages of clothing they received from his pastorate. The Dutch family who wrote the letter said that conditions there were very bad and packages of the type they received were always very gratefully received.

Rev. Kistler in drawing his conclusion from the letter inference, asserted that it wasn't the factory or the store or other commercial or industrial houses of business that made up the world, but the people and how they think and act.

Others who spoke briefly were Robert Fisher and John Hochella, both of whom spoke briefly on the progress of the newly organized scout troop of the church; Earle W. Bader, Executive Secretary of The Brotherhood of The United Lutheran Church in America, who spoke on "Brotherhood Characterization"; and Allan Shimer, honorary member, whose topic was "Spirit of Brotherhood." Bader called the roll of charter members of the brotherhood and of 79 there were found to be 10 present.

After Warren Bender, Lehigh Val-

ley scout commissioner, commended the brotherhood on their interest in scouting, he promised to have some scout troops at the March meeting of the brotherhood to demonstrate and display firearms.

President of the brotherhood and toastmaster, Francis Knouss welcomed the servicemen and women guests and he asked each one to stand up and identify himself and state where he or she served. This drew a heavy round of applause. Miss Grace E. Hake, Warren W. Wasser, Paul C. Frey, Jr., Fred A. Knouss, A. W. Schweitzer, Billie F. Newhard, Richard A. Bender, Andrew and John Danish, Francis J. Beahn, Elmer W. Green and Richard Artis.

Also Robert Wartman, Murrell H. Bechtel, Edwin A. Schrader, Donald Byington and Norman Dullenkopf.

The Rev. J. Howard Worth, D. D., pastor of the Grace Lutheran Church, gave the invocation and Merritt R. Mills, vice-president of the Allentown Conference Brotherhood, sent greetings to all present.

Presiding over festivities last night was Francis Knouss.

●

Double or Nothing?

January 21, 1946

Earle W. Bader:

How are you Earle? How's things? When are you coming out this way again? We'll be glad to see you. Here's $5.00 for 4 subscriptions to LUTHERAN MEN. I'm working to get twice as many as last year. It was 13 for Woodale Lutheran in Minneapolis. That LUTHERAN MEN is really O. K. and on the beam.

Sincerely,
Harold C. Gardner,

Woodale Lutheran Brotherhood,
St. Louis Park, Minneapolis, Minn.

That is the spirit, Harold. It only takes one LUTHERAN MEN rooter in any Brotherhood to double the subscriptions. Our subscription list grows in the measure our men take personal interest in soliciting subscriptions from their friends. Ed

●

This Pastor Backs His Brotherhood

January 22, 1946

Dear Mr. Bader:

It is again my pleasure to forward you our check for $10.00 in payment of our dues for the year 1946. We received so much publicity from your use of my letter that was written with the payment of our 1945 dues, that we hasten to get this years in very promptly, lest someone might be led to believe that that was a "flash in the pan".

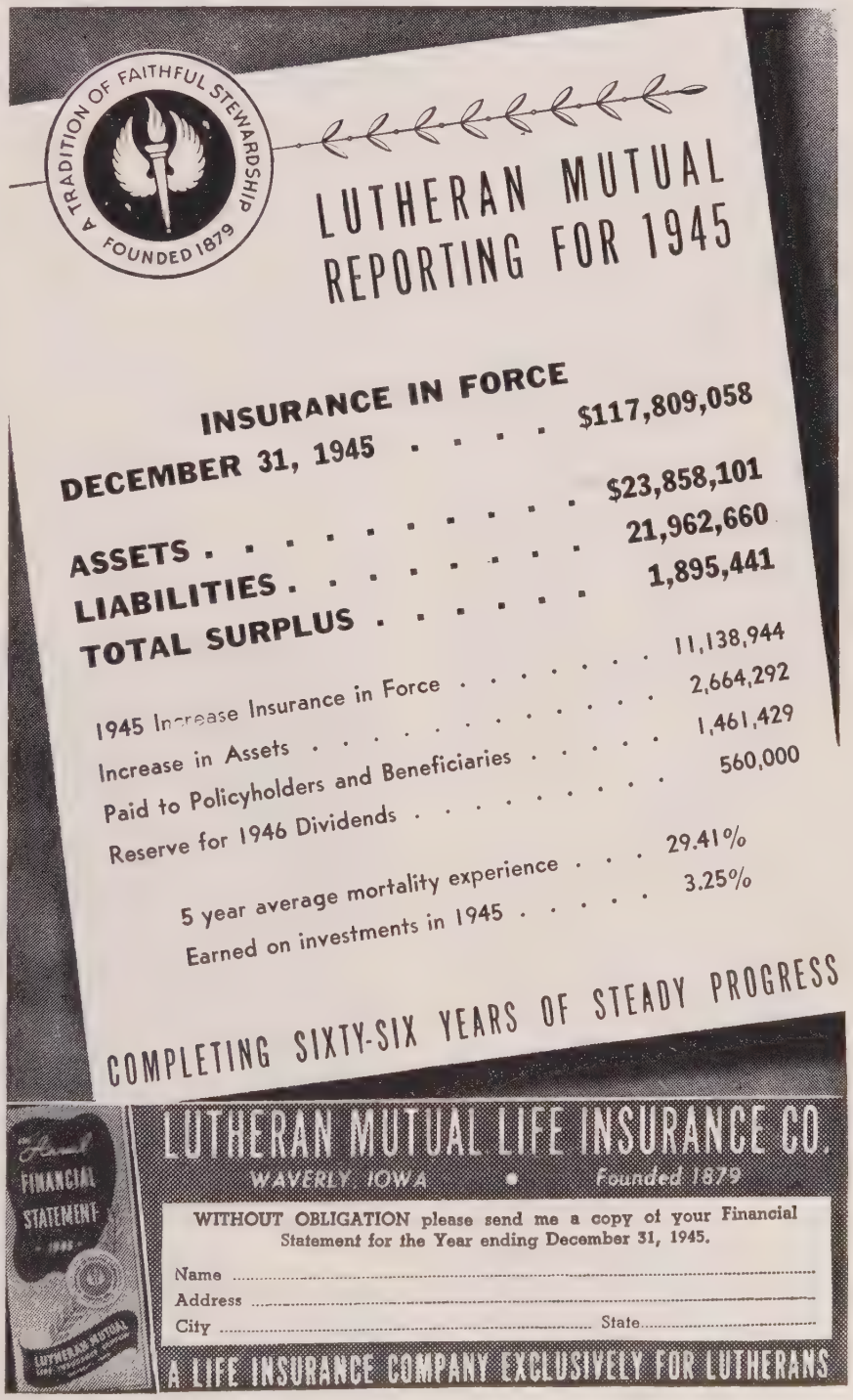
Our Brotherhood is going forward as is indicated by our present membership. A year of very fine programs and Christian fellowship was enjoyed. Our Boy Scout troop completed a good first year and we had them as our guest when they received their charter for another year. The Brotherhood sponsored dart-ball team is now in 2nd place in the Federation of Lutheran Laymen League; a league comprised of all synodical Brotherhoods, except the Synodical Conf.

During the war the men collected dimes at each of our meetings, terming the money the "Service Men's Fund". With the end of the way they decided that it should be used for three purposes: (1) $25 donated to the Lutheran Welfare Society of Wisconsin as a memorial to those of our Church killed in action; (2) Provide every returning service man and woman with a hymnal with their name and branch of service imprinted in gold on the cover, or if they have one, a years subscription to the Lutheran; (3) Retain a portion as an emergency loan fund for any GI that need some financial aid.

So you see our men have been active and they take pride in extending their activities to the work of the national organization by this 1946 dues payment.

Sincerely,
Rev. R. L. Boulton, Pastor
Unity Evangelical Lutheran Church
Milwaukee, Wis.

The active support of men like Pastor Boulton insures his tribe increase. Ed


A TRADITION OF FAITHFUL STEWARDSHIP
FOUNDED 1879
LUTHERAN MUTUAL REPORTING FOR 1945
INSURANCE IN FORCE DECEMBER 31, 1945 $117,809,058
ASSETS $23,858,101
LIABILITIES 21,962,660
TOTAL SURPLUS 1,895,441
1945 Increase Insurance in Force 11,138,944
Increase in Assets 2,664,292
Paid to Policyholders and Beneficiaries 1,461,429
Reserve for 1946 Dividends 560,000
5 year average mortality experience 29.41%
Earned on investments in 1945 3.25%
COMPLETING SIXTY-SIX YEARS OF STEADY PROGRESS
FINANCIAL STATEMENT
LUTHERAN MUTUAL LIFE INSURANCE CO.
WAVERLY, IOWA • Founded 1879
WITHOUT OBLIGATION please send me a copy of your Financial Statement for the Year ending December 31, 1945.
Name
Address
City State
A LIFE INSURANCE COMPANY EXCLUSIVELY FOR LUTHERANS

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Christian Higher Education

Christian Higher Education

April is the month for surveying the whole field of Christian Higher Education. The trained Christian Leaders flowing out of our Lutheran Colleges and Seminaries exert an inestimable influence for good in their local communities and churches.

The four-fold program of The Brotherhood—*Worship—Education—Fellowship—Service*—places Christian Educatiton next to worship in importance and value to the Church. A survey of our more than four hundred brotherhood officers and leaders would undoubtedly disclose the fact that a majority of these consecrated workers received their training at our Lutheran Colleges and Seminaries.

Education, as the training of the mind, is no cure-all for the trouble and disorder in our post-war world. However, it is a recognized fact that Christian education makes an individual Christ-conscious, Christ-centered and Christ-revealing. What other reasons do we need to urge our brotherhood members to get first-hand information about the Lutheran Colleges and Seminaries on their territory. The reponsibility rests upon us to point out the advantages of selecting a Lutheran College when our boys and girls are deciding where to go for their higher education.

Many of our qualified young men could be influenced to prepare themselves for full-time Christian service if their parents, pastors and Sunday School teachers would take the time to explain the rewarding opportunities of the Christian ministry.

The 1944 Minneapolis convention of the U. L. C. A. adopted a resolution calling upon the Board of Education to make a thorough study of the whole program of theological education. This Board is to recommend the best organization and promotion of Theological Education to the Executive Board of the U. L. C. A. for study and possible action at the Cleveland convention this Fall.

I have personally visited every one of our U .L. C. A. colleges and seminaries, and our Church can take real pride in the grand job these institutions are doing for our boys and girls.

We invite your attention to the full page advertisements sponsored by the Board of Education in the April and May issues of LUTHERAN MEN.

●

Winning Men for Christ

Winning Men for Christ

The *First Objective—Win the Outside Man*—challenges every Brotherhood member to enlist in the crusade for Christ. We must become Evangelism conscious if our church is to accomplish its mission and win others for Christ.

The period between Epiphany and Pentecost 1946 has been designated by the Board of Social Missions as a special season of Evangelism. We again appeal to our congregational Brotherhoods to offer their services to their pastors and church councils in conducting an intensive program of Evangelism in their communities.

One of our able Brotherhood leaders, Professor C. A. Barnhart, Albuquerque, New Mexico, headed the Evangelism panel at the 1944 Brotherhood convention. His splendid presentation brought many favorable comments. Brother Barnhart had this to say in regard to *Winning Men for Christ*:

As an inexperienced newcomer to this convention of Christian men, I am overwhelmed with the assignment of initiating this opening panel discussion of the convention. I come not to you with excellency of speech or of wisdom, but I trust that you will graciously bear with me as I attempt to discuss with you the challenging task of "Winning Men For Christ."

It has always been a matter of great pride to me that the objective that is listed first among the excellent brotherhood objectives is "Winning the Unsaved for Christ", but I must confess that it has also been the source of deep embarrassment and shame to realize that this same objective is far from being pre-eminent in our thoughts, words and deeds.

"Winning Men for Christ" is the one task of the true living Church of

Baltimore Scout Leaders

Dr. S. M. T. Finney, Jr.—President—Baltimore Area Council—BSA; Rev. A. E. Iverson, Chairman—Lutheran Committee on Scouting; Harold D. Foster, Chairman—U.L.C.A. Brotherhood Boy Scout Committee; Judge Lawrence F. Speckman—President, U.L.C.A. Brotherhood; Robert H. Heistand—Scout Executive—Baltimore Area Council—BSA; Rev. John Deaton, D.D.—Pastor—Christ Lutheran Church, Baltimore, Md.

Jesus Christ, and it is therefore the highest personal task of each Christian man. We seem not to take our Lord's Great Commission seriously; namely that we, and we only, are to be his witnesses.

There are three basic essentials that must be possessed by each Christian personally, before he can ever successfully begin the all-important task of creating in other men a saving faith in the Lord Jesus Christ as a personal Redeemer:

1. He must himself have a faith which receives Jesus Christ as his own personal Saviour and Lord, a faith that impels him to loving obedience to his Lord's commands and to good works. He must have a personal trust which becomes the basic working principle in his life.

2. Every believer has the Holy Spirit, but it is the privilege and duty of each believer to be filled with the Spirit. He must continue in prayer and supplication until the Holy Spirit indwells him with power from on high because he cannot expect to win souls by his own wisdom and strength. "Not by might, nor by power, but by my spirit" saith the Lord. The Holy Spirit will then teach him all things and bring all things to his remembrance.

3. But in order to be taught and to have things to be remembered, he must study and then meditate and ponder upon that which he has studied. He must search the Scriptures, for in them he will meet and learn to know the Lord Jesus Christ; the Way, the Truth, and the Eternal Life, of which the Scriptures testify "Study to show thyself a workman approved of God, that needeth not to be ashamed, rightly handling the word of truth." Then the Holy Spirit will give him utterance when he sincerely tries to witness to other men concerning his Lord. The Holy Spirit will also enable him to wield the sword of the Spirit, which is the Word of God, for the Word of God is a living and active power, sharper than any two-edged sword, piercing its way till it penetrates soul and spirit—not the joints only but the very marrow,—and detecting the inmost thoughts and purposes of the mind and heart. The Gospel of Christ is the dynamite of God unto salvation to every one that believeth, and when it is detonated by the fiery spark of the Holy Spirit, an explosive spiritual upheaval results with sufficiently ample power to turn the hearts of the world of men upside down.

Faith is the attitude of life; the Holy Spirit is the power in the life, and the Word of God is the weapon, which fully arms the believer for his Christ-assigned task of soul-winning.

Once being armed the Christian man must then adopt some method of definite action. In order to convince others of his honesty and sincerity of faith and purpose he must set his own house in order. The Christian must see to it that he lays upon his own heart the responsibility of rearing his children in the nurture and admonition of the Lord. He must exalt the Word of God in family worship and teach it diligently to his children, and not be ashamed to talk about it with them in their work and in their play. May God be able to speak of each father of this Brotherhood as he testified of faithful Abraham of old; "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord." Each child should be brought to comprehend the deep inner meaning of the baptismal vows which his parents assumed for him in his boyhood so that when the time for confirmation comes the child will have made a personal confession of faith in Jesus Christ and thus be protected from the great danger of mass confirmation.

By this evangelizing process, the Christian will be brought to a realization that although a congregation is composed of individuals, it is just as truly made up of homes.

In order to avoid beginning his personal witnessing in an uncertain fashion but with a definite specific method, he should obtain a list of men that face the same home problems which he has solved successfully in their midst. He should obtain from the Sunday School records and from the pastor a list of the unchurched and unsaved fathers of children attending the school, as well as of baptized and confirmed children. The Church would become a much greater force for righteousness if each home from which it has an attendant or member of the Sunday School or church was a harmonious active spiritual unit of service, worship, and witnessing. By this method of procedure in his evangelism he would be aiding in removing one of the most sad inconsistencies of the Church of the present day.

Praying and witnessing along these lines in season and out of season is much more likely to bear fruit, more fruit, much fruit than working in a hap-hazard manner upon a miscellaneous list of men. Next a list should be made of homes in which a member of the congregation has married a non-member or an unbeliever.

By the time he has witnessed in the homes of friends and acquaintances, he will no longer shrink from testifying in homes and to individuals obtained from a list compiled by the pastor during his visitations, and from a list of persons who have shown sufficient interest in the things of the spirit to have attended church services.

Do not become discouraged when you are brought to a keen realization that this personal work is slow, difficult and laborious, and that it requires prayer, patience, and perseverance. Always remember that you are to witness, not argue, and that you will need to work mostly in the evenings to carry your work into the homes.

Personally, I am convinced that in order to facilitate personal evangelism that our congregations should supplement our Fall Every Member Visitation, which is of necessity weighted down too heavily with financial considerations, with a Lenten Good-Will Visitation into the homes of both members and prospective members which would be concerned solely with spiritual matters.

In closing, let me leave with you the admonition of the Apostle Paul; "Let us not weary in well-doing; for in due season we shall reap, if we faint not." And finally let us remember: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

●

DID YOU GET YOURS?

We believe you will be proud to carry this card indicating that you are a member of an active Christian men's organization. The majority of our congregational Brotherhoods have paid their 1946 Dues and received their individual membership cards.

These attractive cards are supplied free of charge in sufficient quantities for distribution to every brotherhood member. If you have not received your 1946 membership card, it is possible that your secretary may have neglected to pass them out, or your brotherhood may have overlooked the payment of its current year's dues.

Write to Brotherhood Headquarters for your supply of the 1946 individual membership cards.

Lutheran Boy Scouts

● **MR. EARLE W. BADER, Director**
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethehem, Pa.
DR. GEORGE A. EICHLER, Editor

Lutheran Boy Scouts In Summer Camps

Many Boy Scouts will be attending camps of all sorts other than Scout camps throughout the summer. Since there is a lot of out-ing in Scouting, most camps are well adapted to the carrying on of Scouting activities. Scouts going to camps should be encouraged to ask the camp authorities for guidance in Scouting. Almost every camp will have experienced Scouts and Scouters on its staff. There are many Eagle Scouts on the staff of many camps throughout the country. These Scouts will be able to help younger Scouts in their work. Many camp directors are experienced Scouters who will be ready to help the Scout if help is requested. Instruct your Scouts to ask for help in Scouting.

Consult the Scout Handbook for appropriate requirements which can be fullfilled while at camp. We mention only a few requirements for second-class Scouts: Signaling, Tracking, Scout Pace, Knife and Hatchet, Fire Building, Cooking, Compass. Among the requirements for first-class Scouts are: Swimming, Fourteen-Mile Hike, Cooking, Map Reading, Use of Axe, Identification of Trees, plants, flowers, birds, wild animals and stars. A few of the merit badges that could well be worked on at camps are: Agriculture, Angling, Archery, Astronomy, Athletics, Basketry, Bird Study, Botany, Camping, Canoeing, Conservation, Cooking, Forestry, Hiking, Insect Life, Life Saving, Path Finding, Pioneering, Reptile Study, Rowing, Signaling, Stalking, Surveying, Swimming, Weather, Zoology. Most camp authorities would no doubt be glad to certify to the Scout master the nature of the work done by the Scout at camp and he could easily pass the requirements before the proper Scout counsellor or Board of Review. Encourage your Scouts to ask for help in Scouting. It will help them get an extra thrill out of their trip to camp and they will be better Scouts and better boys as a result of this extra work in Scouting.

This matter of helping Scouts in their Scouting activities is particularly applicable to Lutheran Camps since the Church has officially adopted the Scout Program. It is now in order for Lutheran Camps to add at least some of the Scouting requirements to their own requirements and to add to their staffs counsellors who are qualified to assist Scouts in the work of Scouting.

Scouting

Is the official magazine of the Boy Scouts of America and is received by every registered Scouter. Every issue is filled with articles of interest to unit leaders and Scouters generally. The February issue includes A Round Table Discussion on What is the Scoutmaster's Relationship to Spiritual Values. Three prominent leaders in the field of religion present their views on this subject. It is a worthwhile discussion and recommended for your reading. Every issue of Scouting is worth reading.

Worthwhile Projects for Lutheran Boy Scouts

Many boys are musically inclined. These can serve the church well in the following ways:

1. Singing in the Church Choir
2. Serving as pianist in Sunday School
3. Playing in the band or orchestra for Church meetings of all types.

Nearly Two Million

Cub Scouts, Boy Scouts, and Senior Scouts marked the 36th anniversary of the organization during Boy Scout Week, February 8th to 14th The theme of the celebration was Scouts of the World—Building Together. Members of the movement are helping brother Scouts throughout the world to reorganize. Leaders like President Truman, Governor Dewey, General Eisenhower, Admiral Nimitz, Lowell Thomas and many others saluted the Boy Scouts during the Anniversary. Almost every important radio program did the same. Such attention must be deserved or else it would not be given. Surely the future peace of the world is tied up closely with the ideals which Scouting plants in the minds and hearts of boys today.

●

THE BROTHERHOOD OF THE UNITED
WORK WITH THE BOYS OF THE CHURCH
LUTHERAN CHURCH IN AMERICA
THE BROTHERHOOD'S FOURTH OBJECTIVE

Brotherhood Boys Work Stamp

The Brotherhood's 1946 Church Message stamp will feature the fourth objective—*Hold The Boys in the Church.*

This attractive stamp which will be different in appearance from the preceding stamp issues, will emphasize the promotion of Boy Scouting in the United Lutheran Church.

The Minneapolis Convention assigned Boy Scouting to the Brotherhood, and you will be glad to know that definite progress has been made in setting up U. L. C. A.—Synodical and Conference Scouting organizations. A church-wide survey to determine the existing Scout troops and Cub Packs will be completed at an early date. This will be followed by a vigorous program of congregational Boy Scout promotion.

The proceeds from the sale of this stamp issue will help to pay for the literature and administrative costs in bringing the Boy Scout program to our churches. The Brotherhood Boys Work Stamps are scheduled to go into the mails by April First. Please remember that there will be no additional Brotherhood stamp appeal this year. Your hearty cooperation will be appreciated.

Lutheran Men in Bible Study Classes

● Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Adult Classes and Church Attendance

Are adult classes a help or a hindrance to the work of the church? Some church leader are in despair over these classes, especially men's groups. Occasionally some pastor or other leader expresses a wish that there were no adult classes. They feel that some of these groups have departed from their original purpose, have developed an unwholesome outlook, and are falling into unfortunate practices. Have our men considered this problem?

The Wrong Trail

Misleading viewpoints, feelings,and habits seem to develop together, though one of them usually leads off. Somehow at some time some of our adult class members have got off on the wrong foot. In whatever manner it got started, in some cases it soon got the whole person entangled.

The misfortune is that in some parts of the church adult class members (and members of younger classes, too have come to feel that they must trek home immediately after Sunday school and they no longer darken the door of the church—they have abandoned church attendance. This is a pathetic performance on the part of persons who could not provide a strong and influential example of regular church attendance to young people and children.

At one place the pastor informed me that not a single preson who had been in Sunday school attended the church service on the morning that I spoke there. Perhaps it was because the speaker had been announced in advance, but I couldn't accept all the blame inasmuch as that practice has been going on there for a long time. Another pastor described a similar practice in his own Sunday school and several others in the community, and then in a despairing tone exclaimed, "You'd think the devil we're going to preach, and they were all afraid of him."

Along with this practice there is often found the confused view that a Sunday school, or a large adult class, is independent of the congregation, or that the Sunday school is more important than the church. In isolated cases there seems to have arisen a rivalry between adult classes and the congregation—a most unfortunate situation.

In our zeal for Christ and the Gospel we ought to try to think carefully, and to bear in mind that the church was founded by Christ, that it has many centuries of history behind it, and that the Sunday school is an auxiliary of the church which is only 150 years old. The whole Christian cause will be advanced if we keep the proportions right and do not mistake a part for the whole.

This substitution of a class session for a church service is traceable to various causes. Numbers—big classes —have overwhelmed the thinking of some persons. Excessive use of the lecture method has added its weight. Prolonged worship periods have given a wrong emphasis. And some heady teachers, who love the sound of their own voices, have helped to turn feelings and habits in the wrong direction.

Unfortunate Results

Continual voluntary absence from the chief service on the part of whole classes, or large parts of them, is certain, in time, to weaken the congregation and the cause which it represents. There is reason to believe that participation in a regular worship service by adults is more influential in the direction of Christian faith and life than presence in a class session, though we need both. Much will be lost by the habitual absentee.

When children and young people see a procession of adults leaving the Sunday school, by-passing the chief service, and hurrying home to bury themselves in the trivialties of the Sunday paper, they are being influenced to similar negligence. Many adults have a heavy responsibility for which to answer in a future great day.

Such an uncalled-for parade discourages church attendance on the part of other adults. Shall we place stumbling-blocks in the way of our brethren? If all followed this poor example there would soon be no church services and no church. Who can declare himself free of responsibility?

To attend a Sunday school class and play hooky from church is to divert one's own and other people's attention from a greater spiritual factor to a lesser. Is that the direction of Christian progress?

Remedial Suggestions

1. We need more straight thinking on the part of some adult class members. Careless, sentimental, or sloppy thinking will help no one and no good cause.

2. A renewed sense of loyalty—the loyalty we promised in our confirmation vows—would help to set us straight and revive enthusiasm for the church.

3. Shorter, informal, varied worship programs in the Sundap school or in the adult division, will help mark off Sunday school from the main worship service. We need to recognize that a brief devotional period does not replace a complete service.

4. In the teaching period there is generally too much lecturing. While the lecture has value it is not the best method of teaching a group of adults. It may be soothing and sleep-inducing, but it is not always stimulating or thought-provoking. Less lecturing and more discussion of a half-dozen different types are in order. With more varied procedures in class and shorter informal worship periods there will be less likelihood of people feeling that Sunday school is a substitute for the chief service.

5. Teacher of adults may help to solve this problem by talking the matter over with the classes and leading off by example.

6. Some Sunday schools seem to have solved the problem by reversing the usual order of Sunday school and church, that is by placing the church service at 9:30 and Sunday school at 11 (or approximately those hours). This is an experiment worth trying if the Sunday school and congregation are willing.

Topic of the Month

● Department Editor: REV. ARTHUR H. GETZ
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

The Challenge to Be World-Lutherans

Topic for May, 1946

AIM: To help members of the Brotherhood understand the world-wide character of Lutheranism, that they may take just pride in their church; to lead the men of the church to see the great needs confronting large sections of the Lutheran Church; and to enlist members of the Brotherhood to support and promote those efforts which will lead to a vigorous promotion of God's work throughout the world.

NOTE: This month's topic is of such outstanding importance that the strongest possible leaders should be selected. The topic might well be divided among three or more men, one to lead in a discussion of "The World-Wide Character of Lutheranism" (this discussion may be brief); another to lead in a discussion of "Needs Confronting the Lutheran Church" (this could be subdivided according to geographical sections); and still another to lead in a discussion of "Enlisting Brotherhood Support". Basic facts for the presentations and discussions will be found in the topic material below, in the article by Dr. Michelfelder in the current issue of LUTHERAN MEN under the title "The Church in Europe", and in many articles found in the church's publications and in daily newspapers or secular magazines.

Worship

Hymn, "Hasten, Lord, the Glorious Time"—No. 227 C.S.B., or No. 157 P.S.H.
Scripture: Matthew 21:31-46
Free Prayer
Hymn, "Where Cross the Crowded Ways of Life"—No. 235 C.S.B., or No. 169 P.S.H.

The Topic

In many sections of the United States and Canada the Lutheran Church is a minority church, overshadowed by sister denominations. It is entirely natural that Lutherans living in such sections should at times lose sight of the fact that they are part of a great world-wide church, a church that is not only strong numerically but a church that has exerted a profound influence upon all other Protestant churches, yes, and even upon the Roman Church.

The World-Wide Character of Lutheranism

No one really knows the true size of the Lutheran Church today, for many changes have taken place since the war, and the Lutheran Church has suffered greatly. But even after abundant allowance has been made for possible losses during the war it is still certain that the Lutheran Church is the largest branch of the Protestant Church. Before the war the Lutheran Church throughout the world numbered almost as many adherents as all the other Protestant churches combined. While the Lutheran Church was scattered throughout the whole world its primary numerical strength was in Europe. The following figures indicate the numerical strength of the Lutheran Church in Europe in 1939:

Austria	248,078
Baltic States	2,019,099
Czechoslovakia	642,073
Denmark	3,200,372
Finland	3,614,625
France	300,000
Germany	33,774,754
Holland	100,000
Hungary	525,515
Norway	2,745,877
Poland	1,000,000
Rumania	405,668
Russia	1,000,000
Sweden	6,105,330
Switzerland	90,094
Other Countries	527,100

But the Lutheran Church was not confined to Europe and America. A vigorous program of missions was carried on by the Lutheran Church in every section of the world, and people by the thousands were being converted to faith in Jesus Christ. Ours has been a church with far flung horizons, literally world wide in character, fruitful in Christian service and good works. Lutherans have a right to be proud of their church and her accomplishments.

Needs Confronting the Lutheran Church

Next to the Jews, the Lutherans have suffered more from this war than any other religious group in the world. The Lutheran Church was the victim of both Nazi oppression and Russian aggression. Someone has said "The real casualty of the war was the Lutheran Church."

The sufferings of our Lutheran brethren of course varied in intensity and duration from country to country. In *Finland,* where 97% of the population is Lutheran, the suffering has been almost indescribable. What the Russians did not destroy in the course of their attacks, the Germans wrecked during their retreat. One out of every six Finnish soldiers was killed during the war. Eighty per cent of the houses in northern Finland were destroyed by the Nazi "scorched earth" policy. Now that the war is ended there is a tragic scarcity of food, clothing, and housing accommodations. Church institutions are filled with war orphans and refugees, and there are no adequate sources of supplies.

The conditions created within *Germany* by the war are so horrible that one shrinks from describing them. Here are just a few of the facts:

Many cities are without a single church left standing.

Practically all babies born in 1944 and 1945 will die.

In one city 25 pounds of coal were allotted per person for the winter.

In Berlin 100,000 graves were dug last October for the people who were expected to commit suicide or to die from other causes during the winter.

Thousands of bodies are hanging from the trees in the woods around Berlin, and nobody bothers to cut them down. Thousands of corpses are carried into the sea by the Oder and Elbe rivers, and no one any longer pays attention to them. Thousands upon thousands are starving on the highways. Children roam the streets alone, their parents shot, dead, lost.

Donald MacKenzie sent the following dispatch from Berlin to a syndicate of American newspapers: "Children of this city are dying like flies from undernourishment. Typhoid is rampant . . . the shadow of approaching death . . . gaunt faces of adults . . . slowly starving . . . a ration that supplies scarcely half of the minimum necessary to support life . . . Worse to come. . . . No coal or any other

heating fuels this winter . . . Coffins trundled in wheelbarrows . . . no lids . . . dead are tipped into graves and the coffins resold . . . Overworked crematoriums cannot handle all the bodies . . . carted off to a common grave . . . Sewers creeping into the drinking water."

The greatest single problem in Germany is probably created by the displaced population which have entered from other Lutheran countries. A letter written by a Latvian pastor describes the early persecutions by the Russians—32,895 deported to Siberia as slave laborers; churches closed or turned into movie houses, theaters, warehouses, or workshops; ministers imprisoned, murdered, or sent to concentration camps. When the Germans later invaded the Baltic States it was natural that these people should welcome them as liberators, and that when the tide turned and the Russians swept back over the Baltic States these people should flee for their lives. Hundreds of thousands from Estonia (78% Lutheran), from Latvia (57% Lutheran), and Lithuania fled into the sections of Germany occupied by the British, French, or Americans. Millions of Lutherans came from East Prussia, Silesia, Pomerania, and other parts of Germany ceded to Poland, Russia, or Czechoslovakia. The total number is estimated between 8,000,000 and 12,000,000. There is insufficient food, clothing, and housing for these people. Robbery, violence, looting, rape, and cruelty are the inevitable results. Mass murder is the only term that will describe existing conditions.

The only hope for a Christian Germany, and the key to a stabilized Europe, is to be found in the group of leaders who suffered for their faith under Hitler and who are now trying to lead their people back into Christian idealism. At stake is the very existence of half of the Lutheran Church, yes, and the future welfare of all Europe and the whole world. These, our brethren, need our help.

In Norway, Denmark, Holland, Austria, Hungary, Czechoslovakia, Jugoslavia, Poland, Rumania, Bulgaria—yes, in every country where the Luthrean Church had become established, the church was plundered, wrecked, suppressed. Sixty million Lutherans are suffering in war devastated countries. The devils of hell and their human allies have won a crowning victory over the forces of righteousness. But by the help of God and the earnest endeavors of American Lutherans and other Christians throughout the world their victory shall be shortlived!

(Opportunity should be afforded to the committees appointed last month to make their reports. Cf. the assignment "I Saw in the Newspaper", in the March issue of LUTHERAN MEN. Every member of the Brotherhood should also read Dr. Michelfelder's article, "The Church in Europe", in the current issue of LUTHERAN MEN.)

But our brethren in Europe are not the only ones who have suffered. Lutherans in the "orphaned mission fields" have been cut off from the source of their financial and spiritual support, and unless the Lutherans of America take vigorous steps to save these mission fields there is danger that they will be lost to the Christian church, and certainly lost to the Lutheran Church. Limitations of space will allow us merely to list the countries in which mission work was carried on by European branches of the Lutheran Church:

Danish: Greece, Nigeria, Syria, Arabia, India, Manchuria.

Norwegian: Union South Africa, Madagascar, Cameroons, Manchuria, China.

Finnish: Angola, Southwest Africa, Japan, China.

Germany: Palestine, Ethiopia, Bechuanaland, Tanganyika, Union South Africa, India, China, New Guinea.

Enlisting Brotherhood Support

To help meet the needs described above, and many additional important needs that cannot even be touched upon here, the Lutherans of America have planned to raise a total of $10,000,000 during 1946 and 1947. These funds have already been carefully allocated to those causes where they are likely to do the greatest amount of good. The amount to be raised each of the next two years is considerably greater than the amounts raised for Lutheran World Action in former years. In 1945, the year in which we raised the largest amount, contributions totaled $2,342,337.28. Now this amount is to be raised to $5,000,000 each of the next two years—and even this amount will be totally inadequate to meet needs. How shall we ever be able to raise these vast amounts of money?

There is really no question about the ability of Lutheran people of the United States and Canada to raise the $10,000,000 if they have a will to do so. But this amount will not be raised as the result of one freewill offering in each of our churches. A concerted and sustained effort will be required, and this is the point at which members of the Brotherhood can render valiant service. Here are a few of the things which members of the Brotherhood can do:

1. Serve on the "Workers' Committee" to conduct an every member visitation and secure pledges from all members for Lutheran World Action. The National Lutheran Council is providing an attractive and helpful handbook for workers. Pastors already have full information about the plan.

2. Set the example for other members of the congregation by making a liberal pledge yourself, and by paying the pledge in full as soon as possible.

3. Encourage monthly offerings at church services for Lutheran World Action throughout the next two years.

4. Provide an abundance of publicity about the needs of the Lutheran Church throughout the world. One possibility would be to provide an attractive bulletin display of the information gathered for this meeting by the committee that worked on the project, "I Saw in the Newspaper". Arrange for announcements in the church bulletin, or encourage the pastor to make appropriate announcements for the chancel.

5. Make use of the 35 mm. slide films and the 16 mm. motion pictures which will be released by the National Lutheran Council and which will describe various phases of Lutheran World Action.

6. Encourage your local radio station to use the six radio transcriptions which have been prepared for use by all Protestant denominational emergency appeal. The National Lutheran Council is bearing about one fourth of the financial outlay, and at least two of the transcriptions deal directly with Lutheran work. Detailed information may be procured by addressing the Rev. Everett Parker, Congregational Christian Churches, 287 Fourth Avenue, New York 10, New York.

7. Encourage your Sunday school to use the "Dime Cards" provided by the National Lutheran Council. Your pastor already has a sample.

8. Encourage people to send bedding, new and used clothing, shoes, and other supplies to Lutheran World Relief, Inc., c/o Easton Processing and Storage Co., North 13th Street and Bushkill Drive, Easton, Pa. The committee's goal is at least 2,000,000 pounds of bedding and clothing. The facilities set up at present are sufficient to care for 10,000 pounds a day.

9. Remember the needy people

throughout the world in your prayers, and ask God to hasten the day when the present indescribable suffering will be at an end.

Assignment of the Project for the June Meeting

Cf. the article, "Let's See What the Women Do" in the current issue of LUTHERAN MEN.
Hymn, "Thou, Whose Almighty Word"—
No. 217 C.S.B., or No. 162 P.S.H.
Lord's Prayer, and Benediction
Fellowship and refreshments

Let's See What the Women Do

Project for the June Meeting

In June the Brotherhood topic will be, "The Challenge to Strengthen Women's Work in the Church". But what is this work that women do in the church? In preparation for next month's topic it would be well to appoint a committee of three to prepare as exhaustive a list as possible of the work performed in the church by women. This assignment will require a bit of thought. Perhaps a few conferences with some of the active women of the congregation will also be enlightening.

●

The Church In Europe

By Dr. S. C. Michelfelder

Dr. Michelfelder is the newly elected executive secretary of the Lutheran World Convention, and Commissioner of the American Section of the Lutheran World Convention to the World Council of Churches in Geneva, Switzerland. This article was sent by request from Switzerland.

This is intended as a personal talk, man to man. I have just tried to get reservations to fly back to America to talk to you personally, but I find that this is impossible now.

I shall try to be factual and not sentimental. This is not so easy for one who has seen some of the sights which I have seen, and heard some of the tales which I have heard. Perhaps we need more emotion and sentiment in our religious presentations. The devil certainly knows how to arouse the emotions, for he used his Hitler and Mussolini and others to stir the masses by powerful emotional appeals. Hitler seemed to have the power to get people who were lethargic enthused and spirited. Now mark you, I did not say spiritual, for if ever a man lived who tried to destroy the spiritual life of a people it was Hitler. Nor was this satanic influence limited to Germany. All Europe has felt the curse of this man's philosophy. From him and his henchmen have come an ideology which is the reverse of everything that Jesus, the Saviour of mankind, stood for.

The Ten Commandments Reversed

The first and greatest Commandment was annulled first by the Nazis. No longer was a man to "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Love Hitler first—this was the new commandment. Take down the cross of Jesus Christ from the altar and place instead the "Hackenkreuz"! Away with all symbols which were of Jewish origin! The other great commandment was also annulled. No longer was a German to "Love thy neighbor as thyself.' The new order was "Love thyself first, and subdue thy neighbor." So the entire decalogue fell and was trampled beneath goose-stepping feet. Other gods were worshipped instead of the only true and living God. A new saviour, with the raucous voice of an auctioneer, took the place of Him who said "Blessed are the meek." So it went through all ten of the Commandments. The name of God was taken in vain. Blasphemy and perjury were the rule of the day. There were no holy days except those which celebrated some Nazi victory. Parents and elders were no longer respected and honored. Human life was no longer sacred. The weak were destroyed. Political opponents were starved in concentration camps. Adultery was encouraged, since Hitler's children were to be brought into the world as fast as possible There were no sacred property rights. That which was needed was confiscated by the state, or by the individuals who really were the state. Lying was developed as an art. False witnesses could be hired for a song. Covetousness was implanted in every man's heart as he was promised that with this new era under Hitler every man would be a nobleman with a castle and a car and slaves to do his work. Defying God and man these paranoid fanatics romped over most of Europe challenging the world to come out and meet them.

Little David Meets Goliath

The church of Jesus Christ in Germany was the little David who went forth to meet the Goliath. At first Hitler, the giant, ridiculed the ones who came forth armed with nothing more than the Word of God and a devotion to their Lord and Master. The voice of a Niemoller, raised against Hitler, was quickly silenced as Hitler put him into a concentration camp. But little David would not be stopped or silenced. In the ranks of the church others took up the battle against the Goliath. Hundreds were put into prison. Many were tortured. Many suffered the death of martyrs to the cause. But the spirit of David persisted. Not only were the pastors lined up with the opposition and the underground resistance, but many brave and pious laymen were likewise. Even children in their prayers lined up against Hitler.

Not All Children Were "Hitler Jugend"

I stood before the destroyed house of a pastor in Frankfort on the Main and heard a pastor's wife describe how her daughter, then twelve years old, prayed while her father was in prison for his opposition to Hitler. The British airmen were over Frankfort with their lethal loads of destructive bombs. This brave little soldier of the cross prayed: "Oh God, protect these flyers from harm and help them destroy our wicked city, if that is the only way we can be saved from Hitler." That little girl was Pastor Fricke's daughter.

Hitler's Youth

As I heard this gripping story I determined I would record the incident on my movie film so that Lutheran people all over America could see it. As I finished taking a close-up before the home of Pastor Fricke, on a Sunday afternoon in October, 1945, I looked up the street and saw two boys about ten or twelve years old standing in the ruins of a dwelling and throwing stones at the passers-by. I turned my movie camera toward them and walked in their direction. They did not notice me, for they were having too much fun watching the people dodge their stones. I came within ten feet of them before they noticed me, and I caught their "brat" faces in a "closeup." The thought came to me, "Here could be another Hitler, or a Himmler, or a Streicher. What can we do to teach these children to find pleasure and delight in some other way than in throwing stones? How can we bring Hitler's youth under the influence that raised Pastor Fricke's family?"

The Evangelical Church in Germany

In July, 1943, "Landesbischof" Wurm called a meeting of the leaders of the Evangelical churches of Germany to meet in Treysa, near Cassel. Bishop Wurm had been a fearless leader of the opposition party and had issued many brave "Botschaften" or messages to his people defying Hitler. These men met under most difficult circumstances. Some had to risk their lives crossing the Russian lines to get there. But somehow they came.

The meeting was held. Twelve men, like twelve apostles of old, were elected to form the "Rat" or the official Council. Bishop Dr. Th. Wurm was elected president. The fighting parson of Dahlem, who had been liberated after eight years in prison, Pastor Martin Niemoller, was elected vice-president. Dr. Hans Asmussen, who also had been imprisoned and almost lost his life, was elected secretary of the chancellery. Others included Dr. Hans Lilje, the former executive secretary of the Lutheran World Convention and an influential preacher and teacher of the Church of Hanover, Bishop Dr. Hans Meiser of Bavaria, Bishop D. Otto Dibelus of Berlin, Supt. Dr. Hugo Hahn of Dresden, Pastor Dr. H. Held of Essen, Prof. Dr. Smend of the University of Gottingen, Ober Studiensekretar Dr. Christian Meier, Pastor Lic. William Niesel of the Reformed Church in Lippe, and Rechtsanwalt Dr. Heineman. Most of these men had been in prison because of their firm opposition to Hitler. Here they were, for the first time freely expressing themselves in public as a united federation of Evaneglical Christians.

A Federation Not a Church Body

There has been much confusion in the minds of many as to just what kind of church body this Evangelical Church in Germany (now known as EKID) really is. True, there are some, a minority, who would want to make it a church in the theological or ecclesiastical sense, but on my recent trip through Germany with Dr. Long and Dr. Aasgaard we inquired from men in high and low places, and from no one did we get the impression that EKID is anything more than a federation or a "Bund." EKID does not have a confessional unanimity, nor is it necessary, so they say. EKID is necessary as a federation because: (1) Germany still has the old state church tax and the state still owns the church property and institutions. EKID, as a federation, can represent the evangelicals in Germany as a united group over against the occupying forces, and later against the state no matter what form of government will emerge. (2) The evangelicals in Germany must have a means of uniting with the ecumenical groups of the world. (3) In order to look after the interest of the church in schools and seminaries, which are still under state control, there must be some sort of federation. It is my opinion that this federation, EKID, is the best which could emerge from the chaos of Germany.

Responsibility of American Lutherans

God has saved the Christian church in Germany. By His providence fearless leaders have been rescued from prisons and concentration camps. American Lutherans, whose husbands, fathers, and brothers have faced German soldiers in bloody battle, must be careful lest they fall into the common error of believing that all Germans are bad. We must remember that God was willing to spare Sodom and Gomorrah, if there were only ten righteous men living there. We dare do no less. I know that there are more than ten in Germany who have not worshipped Hitler but have been faithful to the Lord Jesus Christ. I want to encourage them not only with my prayers and words, but with the gifts of the Lutherans of the world who want to help in the re-Christianization of Germany. Hitler was powerful, but Christ is more powerful. "All power is given to him in Heaven and in earth." This power of God is at our disposal if we obey his command. Lutheran World Action is but part of the united work of the Lutheran World Convention's program to "build the church." We will need millions of dollars. Don't even ask how many millions. Give as many millions as you can. Not a single church member in America is fleeing as a refugee from what was once his home. Not a single Lutheran pastor in America has been in a concentration camp. Now is the time for Lutherans to prove that we are children of the Reformation and children of the Christian family possessing a heritage surpassing that of all others on the earth.

Feasting in the Canadian Northwest

The students and faculty and their families are one big family in our Saskatoon College and Seminary. Under the winsome leadership of President and Mrs. Willison the students live in the atmosphere of a Christian home. Saskatoon is also a factor in Lutheran unity, for other general Lutheran bodies share in its work. The fostering care of our Board of Education makes this institution possible.

CORRECTION . . .

Confusion in names resulted in crediting last month's supporting article to Dr. J. C. Seegers "professor from Washington." It should have been *Dr. R. J. Seeger, Dean at Temple University*. Both Lutheran educators are on the Board of Education. Editorial apologies!

U.L.C.A. Membership Dues

February 1-28, 1946

1946 DUES (New)	
Grace Lutheran Brotherhood, Stoystown, Pa.	$ 5.00
First Lutheran Brotherhood, Sacramento, Calif.	7.50
Pentecost Lutheran Brotherhood, Milwaukee, Wis.	10.00
Epiphany Lutheran Brothedhood, New York, N. Y.	5.00
St. Luke's Lutheran Brotherhood, Rochester, N. Y.	5.00
St. John's Lutheran Brotherhood, Dravosburg, Pa.	
1946 DUES (Renewals)	
Reformation Lutheran Brotherhood, Savannah, Georgia	7.50
First Lutheran Brotherhood, Bellefontaine, Ohio	5.00
Our Redeemer Lutheran Brotherhood, Washington, D. C.	3.00
Mount Calvary Lutheran Brotherhood, Richland Township, Cambria County, Pa. (Geistown)	5.00
Rows Parish Brotherhood, New Pittsburg, Ohio	5.00
Trinity Lutheran Brotherhood, Jackson, Miss.	5.00
Redeemer Lutheran Brotherhood, Atlanta, Ga.	10.00
Holy Trinity Lutheran Brotherhood, Northampton, Pa.	5.00
St. John's Lutheran Brotherhood, Berrysburg, Pa.	5.00
Epiphany Lutheran Brotherhood, Camden, N. J.	5.00
St. John's Lutheran Brotherhood, Woodbury, N. J.	5.00
St. Daniel's Lutheran Brotherhood, Robesonia, Pa.	5.00
Trinity Lutheran Brotherhood, Lansford, Pa.	5.00
Zion Lutheran Brotherhood, Dushore, Pa.	5.00
First Lutheran Brotherhood, Pittsburgh, Pa.	5.00
Trinity Lutheran Brotherhood, Connellsville, Pa.	12.50
Trinity Lutheran Brotherhood, Greenville, Pa.	7.50
Christ Lutheran Brotherhood, Baden, Pa.	5.00
St. Paul's Lutheran Brotherhood, Warren, Ohio	7.50
Olivet Lutheran Brothedhood, West Toledo, Ohio	5.00
St. John's Lutheran Brotherhood, Cleveland, Ohio	5.00
Plains Lutheran Parish, Plains, Georgia	5.00
St. John's Lutheran Brotherhood, New Britain, Conn.	5.00
Holy Trinity Lutheran Brotherhood, Mount Pleasant, N. C.	5.00
Zion Lutheran Brotherhood, Hickory, N. C.	5.00
Trinity Lutheran Brotherhood, Vale, N. C.	3.00

Calvary Lutheran Brotherhood, Concord, N. C.	5.00
Emmanuel Lutheran Brotherhood, High Point, N. C.	7.50
Christ Lutheran Brotherhood, Stanley, N. C.	5.00
St. Timothy Lutheran Brotherhood, Conover, N. C.	5.00
St. James' Lutheran Brotherhood, Rockwell, N. C.	10.00
Old Mount Pleasant Lutheran Brotherhood, Boone, N. C.	3.00
St. Enoch's Lutheran Brotherhood, Kannapolis, N. C.	5.00
St. James' Lutheran Brotherhood, Newton, N. C.	5.00
Trinity Lutheran Brotherhood, Landis, N. C.	7.50
Salem Lutheran Brotherhood, Salisbury, N. C.	7.50
Grace Lutheran Brotherhood, Bessemer City, N. C.	3.00
Center Grove Lutheran Brotherhood, Kannapolis, N. C.	7.50
St. Paul's Lutheran Brotherhood, Hardin, N. C.	3.00
St. Paul's Lutheran Brotherhood, Salisbury, N. C.	5.00
Holy Trinity Lutheran Brotherhood, Deep Gap, N. C.	3.00
Trinity Lutheran Brotherhood, Rocky Mount, N. C.	5.00
Christiana Lutheran Brotherhood, Granite Quarry, N. C.	7.50
Wittenberg Lutheran Brotherhood, Granite Quarry, N. C.	5.00
Bethlehem Lutheran Brotherhood, Hickory, N. C.	5.00
Mount Calvary Lutheran Brotherhood, Claremont, N. C.	5.00
Mount Moriah Lutheran Brotherhood, China Grove, N. C.	5.00
Haven Lutheran Brotherhood, Salisbury, N. C.	7.50
Holy Communion Lutheran Brotherhood, Dallas, N. C.	5.00
St. John's Lutheran Brotherhood, Salisbury, N. C.	10.00
St. Mark's Lutheran Brohterhood, China Grove, N. C.	7.50
St. Stephen's Lutheran Brotherhood, Hickory, N. C.	5.00
Grace Lutheran Brotherhood, Boone, N. C.	5.00
Lake of the Isles Lutheran Brotherhood, Minneapolis, Minn.	5.00
Salem Lutheran Brotherhood, Minneapolis, Minn.	7.50
St. Mark's Lutheran Brotherhood, Minneapolis, Minn.	7.50
St. Mark's Lutheran Brotherhood, North St. Paul, Minn.	5.00
St. Paul's Lutheran Brotherhood, Harney, Md.	10.00
St. Luke's Lutheran Brotherhood, Emerson, Nebr.	5.00
Our Redeemed Lutheran Brotherhood, Omaha, Nebr.	5.00
St. Luke's Lutheran Brotherhood, Omaha, Nebr.	5.00
Grace Lutheran Brotherhood, Lincoln, Nebr.	7.50
St. Stephen's Lutheran Brotherhood, Philadelphia, Pa.	3.00
Concordia Lutheran Brotherhood, Rochester, N. Y.	5.00
Atonement Lutheran Brotherhood, Saugerties, N. Y.	7.50
Good Shepherd Lutheran Brotherhood, Oak Park, Ill.	5.00
Holy Trinity Lutheran Brotherhood, Chicago, Ill.	5.00
Augsburg Lutheran Brotherhood, Chicago, Ill.	5.00
Old Trinity Lutheran Brotherhood, Carthage, Ill.	5.00
St. Paul's Lutheran Brotherhood, Liverpool, N. Y.	5.00
Zion Lutheran Brotherhood, Jersey City, N. J.	5.00
St. Luke's Lutheran Brotherhood, Schroeder, Texas	5.00
St. Mark's Lutheran Brotherhood, Corpus Christi, Texas	3.00
First Lutheran Brotherhood, Dallas, Texas	5.00
Grace Lutheran Brotherhood, Harlingen, Texas	3.00
Holy Cross Lutheran Brotherhood, Pawnee, Texas	3.00
Olivet Lutheran Brotherhood, Detroit, Mich.	5.00
Trinity Lutheran Brotherhood, Ann Arbor, Mich.	5.00
Hope Lutheran Brotherhood, Toledo, Ohio	7.50
Zion Lutheran Brotherhood, Pittsfield, Mass.	7.50
St. Paul's Lutheran Brotherhood, Roseville, Ohio	5.00
St. John's Lutheran Brotherhood, Englewood, N. J.	5.00
St. John's Lutheran Brotherhood, Dayton, Ohio	5.00
St. John's Lutheran Brotherhood, Martinsburg, W. Va.	5.00
St. John's Lutheran Brotherhood, Cumberland, Md.	5.00
St. Luke's Lutheran Brotherhood, Feagaville, Md.	5.00
Mount Zion Lutheran Brotherhood, Woodsboro, Md.	3.00
Trinity Lutheran Brotherhood, Taneytown, Md.	10.00
St. Paul's Lutheran Brotherhood, Myersville, Md.	3.00
St. Paul's Lutheran Brotherhood, Jefferson, Md.	3.00
St. Paul's Lutheran Brotherhood, Walkersville, Md.	5.00
Holy Comforter Lutheran Brotherhood, Baltimore, Md.	7.50
St. Stephen's Lutheran Brotherhood, Baltimore, Md.	5.00
Redeemer Lutheran Brotherhood, Baltimore, Md.	7.50
Luther Place Memorial Lutheran Brotherhood, Washington, D. C.	5.00
All Saints Lutheran Brotherhood, Baltimore, Md.	7.50
Grace Lutheran Brotherhood, Baltimore, Md.	7.50
Christ Lutheran Brotherhood, Rochester, N. Y.	5.00
Trinity Lutheran Brotherhood, Bellevue, Ky.	5.00
Messiah Lutheran Brotherhood, Atlanta, Ga.	7.50
Concordia Lutheran Brotherhood, Rochester, N. Y.	5.00
Grace Lutheran Brotherhood, Waynesboro, Va.	5.00
First Lutheran Brotherhood, Wapokoneta, Ohio	5.00
St. Paul's Lutheran Brotherhood, Nanuet, N. Y.	5.00

1945 DUES (ew)

Salem Lutheran Brotherhood, Port Lavaca, Texas	3.00

1945 DUES (Renewals)

St. John's Lutheran Brotherhood, Pen Argyl, Pa.	3.00
Christ Lutheran Brotherhood, Elizabethtown, Pa.	5.00
St. John's Lutheran Brotherhood, West Philadelphia, Pa.	7.50

CONTRIBUTIONS

February 1-28, 1946

Budget Appeal

St. John's Lutheran Brotherhood, Cleveland, Ohio	5.00
St. Peter's Young Men's Association, New York, N. Y.	5.00
Leopold Proch, Terryville, Conn.	5.00
First Lutheran Brotherhood, Southington, Conn.	5.00

27th Anniversary Offering

Grace Lutheran Brotherhood, Camden, N. J.	3.00
St. Mark's Lutheran Brotherhood, Newport, Ky.	2.25
St. Mark's Lutheran Brotherhood, Corpus Christi, Texas	8.35
Grace Lutheran Brotherhood, Harlington, Texas	5.00
Grace Lutheran Brotherhood, Houston, Texas	15.00

Iron Mountain Lutheran Boys' School Receipts

St. Paul's Lutheran Brotherhood, Albuquerque, New Mexico	12.00

WHEN FOXHOLE FAITH
RETURNS to MAIN STREET

Is that faith going to find its way through the open doors of your church? There is no need to let the matter drift for lack of an answer? Here is a book that answers pertinent questions. It will help your G.I. relatives and friends find their places in the church.

Be Sure to Read *Maxwell Droke's*

GOOD-BY TO G. I.

FOR EVERY MEMBER OF YOUR CHURCH WHO WORE A UNIFORM

$1.00

For too-many-months Sunday has just been another day of battle and bloodshed. Sometimes they *couldn't* attend services; and sometimes—well, they just didn't. Let these members and friends know that they are wanted and needed in your church. Make them feel the warmth of your welcome. Show them that you *do* care. And show them now—before they make new attachments.

The Armed Forces Discover Christian Missions

They Found The Church There

by Henry P. Van Dusen

"Because of missions I was feasted and not feasted upon when I fell from the sky into the village," wrote one serviceman to his mother. Here is a record gathered from hundreds of instances reported by men who have fought and seen the influences of Christian missions all over the world. **$1.75**

The UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce Street, Philadelphia 7, Pa.

860 N. Wabash Ave. Chicago 11 | 610 Smithfield St. Pittsburgh 22 | 1617 Sumter St. Columbia 3, S. C.

LUTHERAN . . . MEN

Official monthly publication of The Brotherhood of The United Lutheran Church in America . . . . . .

PRICE . . . . . $1.25 per year

U. L. C. A.
Brotherhood Headquarters
MR. EARLE W. BADER, Executive Secretary
62 E. Garrison St., Bethlehem, Penna.

Send Subscriptions Here!

EDITOR...
of LUTHERAN MEN
REV. AMOS JOHN TRAVER, D.D.
954 Woodlawn Ave., Springfield, Ohio

Send Contributions for Publication Here!

DIRECTORY...
The Brotherhood of the United Lutheran Church in America

***President*.....Mr. Lawrence F. Speckman, Esq.**
Urban Building, Louisville, Kentucky

***Vice-President*.....Mr. Harry A. Fritsch**
Allentown, Pa.

***Vice-President*.....Mr. Zeb B. Trexler**
Concord, N. C.

***Vice-President*.....Mr. Francis K. Ford**
Niagara Falls, N. Y.

***Secretary*.....Mr. Harold D. Foster**
P. O. Box 703, Harrisburg, Pa.

***Treasurer*.....Mr. Ira C. R. Guldin**
325 Highland Avenue, Kutztown, Pa.

EXECUTIVE COMMITTEE

Term Ending 1946

Mr. William F. Kedde
Omaha, Nebr.

Mr. Martin A. McGrory
Washington, D. C.

Rev. Charles F. Brobst
Telford, Pa.

Term Ending 1948

Mr. J. Milton Deck
Philadelphia, Pa.

Mr. Albert Mayer
Waterloo, Ontario, Can.

Rev. Paul A. Weidley, D.D.
Baltimore, Md.

Term Ending 1950

Mr. Alfred Arneson
Chicago, Ill.

Mr. H. E. Isenhour
Salisbury, N. C.

Rev. G. E. McCarney
Conshohocken, Pa.

THE BOY SCOUT COMMITTEE

Harold D. Foster
P. O. Box 703
Harrisburg, Pa.
Francis K. Ford
2247 LaSalle Ave.
Niagara Falls, N. Y.
Rev. G. E. McCarney
508 Harry St.
Conshohocken, Pa.

Ex Officio:
Lawrence F. Speckman, Esq.
122 S. Fourth St.
202-203 Urban Bldg.
Louisville, Ky.
Earle W. Bader
62 East Garrison St.
Bethlehem, Pa.

Advisory:
Rev. Erwin S. Spees
1228 Spruce St.
Philadelphia 7, Pa.

Alvin H. Schaediger
62 Lincoln Ave.
Cliffside Park, N. J.

Rev. William J. Ducker
1228 Spruce St.
Philadelphia 7, Pa.

National Lutheran Scout Director
S. H. Holstad
608 Second Ave., South
Minneapolis 2, Minn.

Address all communications to:
The Boy Scout Committee, Brotherhood Headquarters, 62 East Garrison St., Bethlehem, Pa.

BEGINS WITH LIFE INSURANCE

MEN—Plan now for the future comfort and security of your family. Lutheran Brotherhood policies can guarantee cash ncome for your dependents . . . monthly payments that will provide for all their needs if you should be taken away. See your L. B. representative and get a family protection program under way now!

WOMEN—More and more women are turning to life insurance for full protection. An L. B. policy can guarantee you an income that will assure your independence . . . make your retirement years comfortable and secure. Send for full details today.

LUTHERAN BROTHERHOOD

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 2nd Ave So. Herman L. Ekern, Pres. Minneapolis, Minn.

LUTHERAN THEOLOGICAL
SEMINARY COMP.
COLUMBIA 22, S.C.

"You just can't keep organized men's work going in our congregation!

We make a start with lots of pep, BUT it soon peters out!"

Is that your complaint, brother?

EMMANUEL LUTHERAN CHURCH, HIGH POINT, HAS A BROTHERHOOD THAT RUNS ON HIGH GEAR, YEAR AFTER YEAR. . . . . .

WHY? READ THIS LETTER—

Feb. 4, 1946
High Point, N. C.

Dear Brother Bader:

Find enclosed $40.00 for new and renewal subscriptions to LUTHERAN MEN. . . . I think this gives Emmanuel Brotherhood 100% subscribed, for we have some who's subscriptions have some time to run yet.

We are using the "topic" in LUTHERAN MEN, for our monthly discussion by a local layman, and are having very interesting and informative meetings. The men seem to enjoy them because they participate in them. Wishing you and the U.L.C.A. Brotherhood much success, I am

Yours Sincerely,

E. J. Pearson, Secretary,
Emmanuel Brotherhood, High Point, N. C.

Try the LUTHERAN MEN Way! . . . A Sure-fire Recipe —

100% subscriptions and the use of the topic. every month.

For Your Convenience

LUTHERAN MEN
62 E. Garrison Street, Bethlehem, Penna.

Enclose $.....to pay for.....subscriptions as follows:

Name ..... Name .....
Address ..... Address .....
City .....Numeral..... City .....Numeral.....
Church Membership .....
Sent by.....
(Name) (Address)

New Subscription and Renewals, $1.25 each. Ten or more to one address, $1.00 each.
Make checks payable to LUTHERAN MEN.